



SCS #1569

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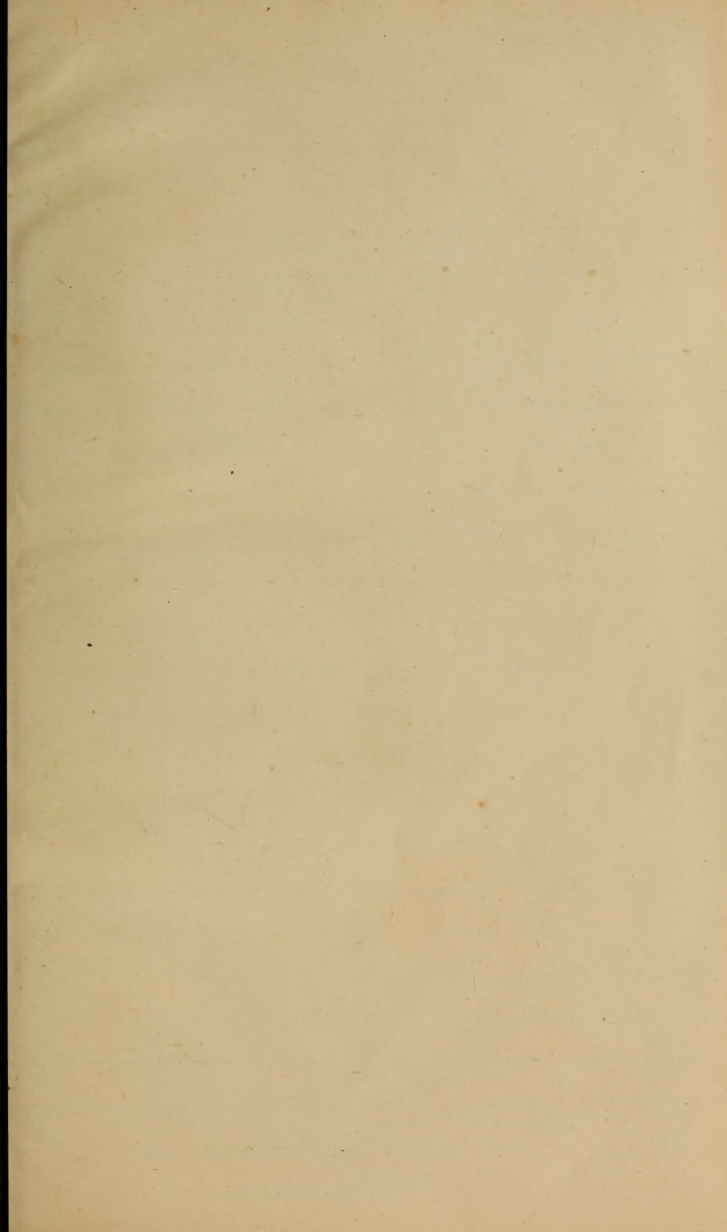
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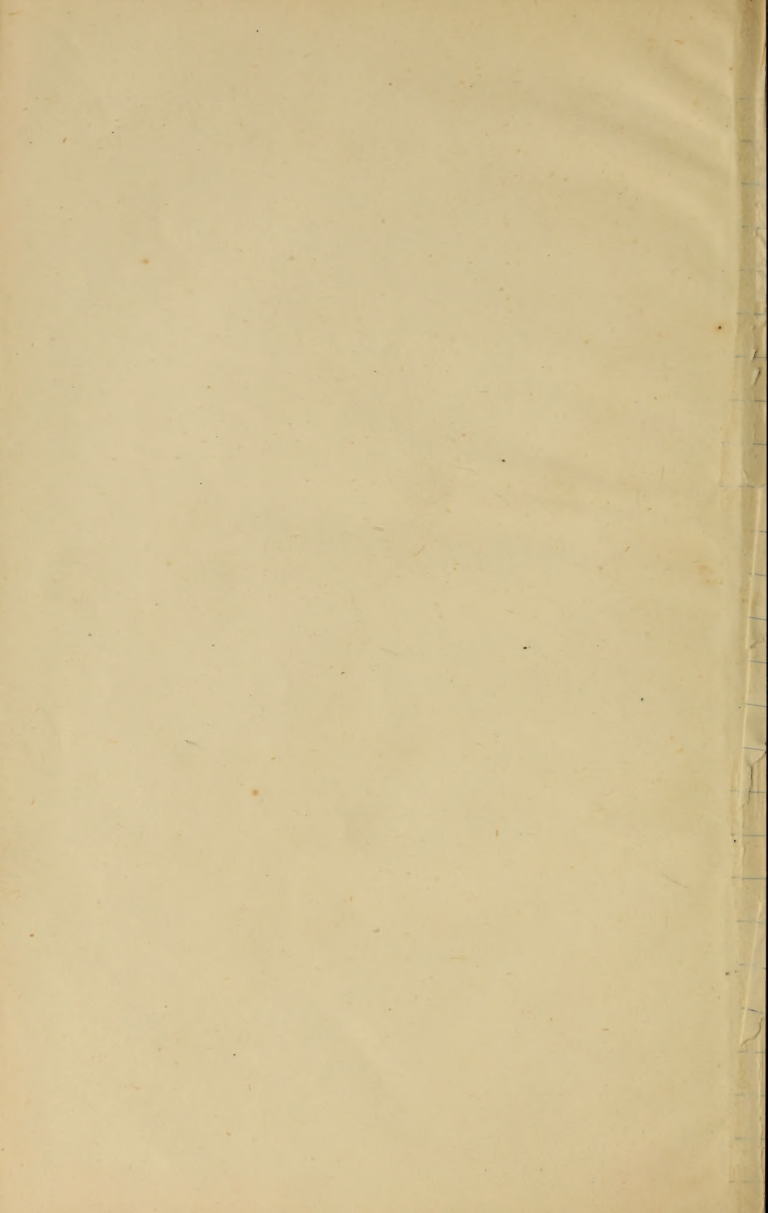
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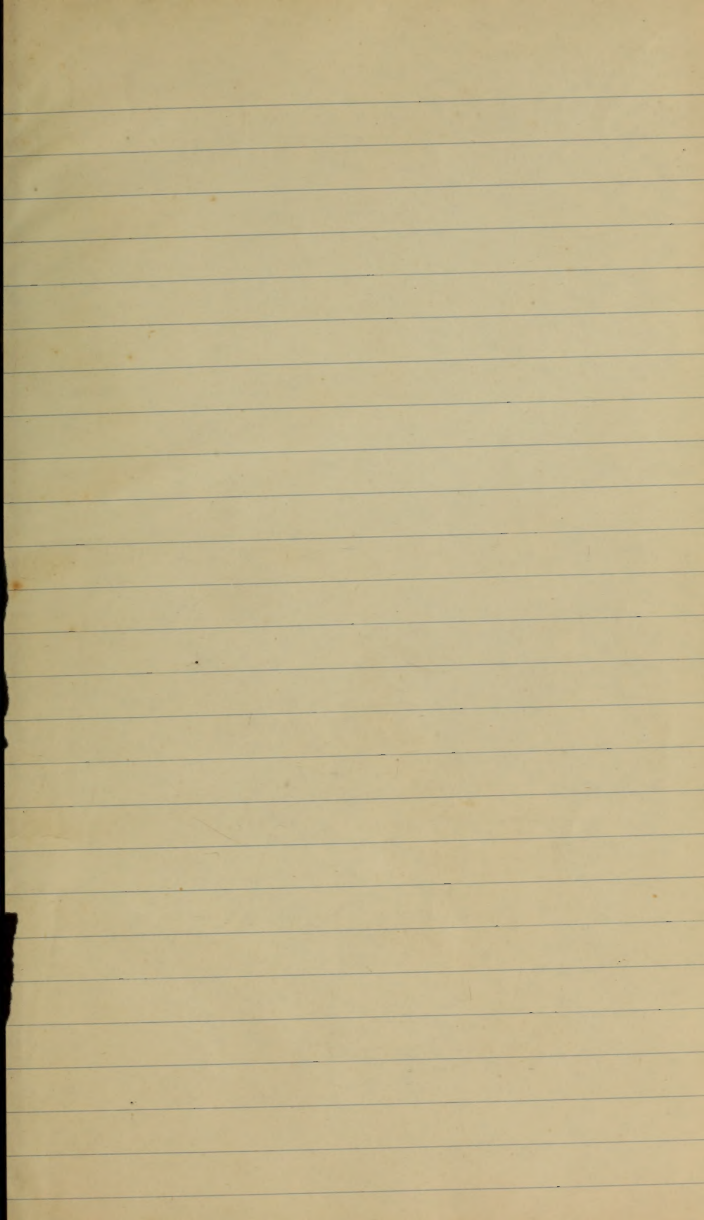
Thomas F. Torrance.

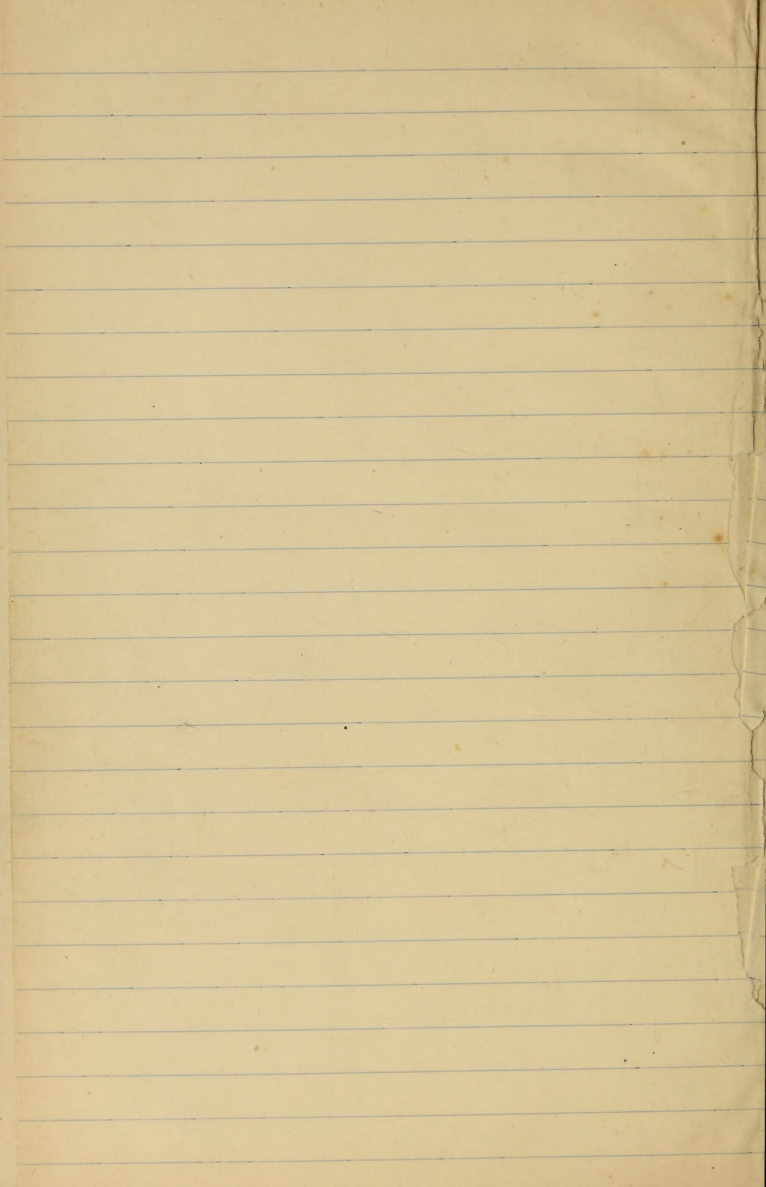
Notes of Lectures by Robert Flint.

SCS #1569









Lecture I.

12/11/89.

I.

I. The Study of Theology may begin with a history of the term as used by classic writers, the Christian fathers, the scholastic divines, & modern theologians.

II. As regards its definition theology is the Science of Religion, but it must endeavour to ascertain & expound the objective grounds, as well as the subjective contents, of religion.

III. Theology, being preceded by religion and evolving out of it a system of truths entitled to be called a science, implies a free exercise of reason in its right relation to truth, the use of all the sources of religious truth, induction, deduction, legitimate speculation, & correct systematisation.

IV. The Philosophy of Religion, the all-comprehensive science of religion, alone completely answers to the idea & definition of theology.

[See Max Müller's "Natural Religion"]

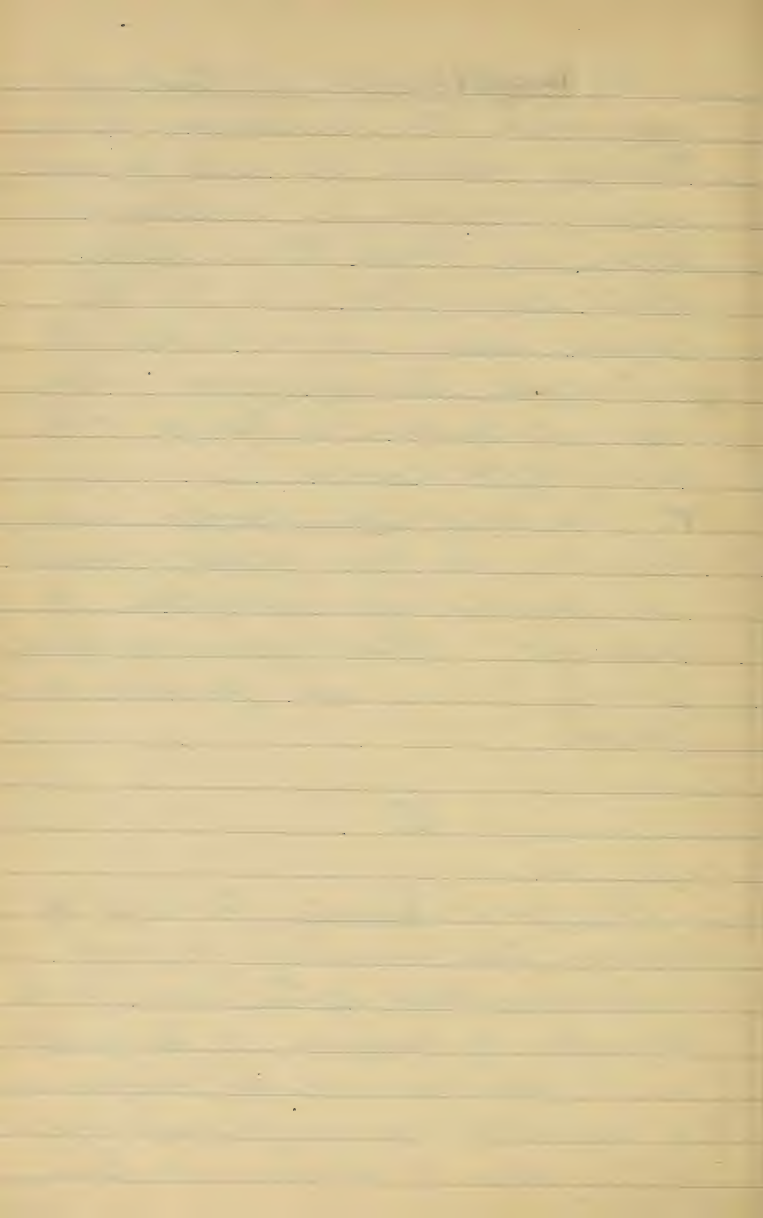
V. The Encyclopaedia of theology determines the boundaries of theology, exhibits its inner organisation, indicates its component parts, and traces their relation both to one another & to the theological system as a whole. It is therefore the appropriate scientific introduction to theology & to the theological sciences.

VI. The theological sciences are divisible into four groups: historical, psychological, apologetic, & systematic. Also, from another point of view, into general & special.

II.

As regards Religion, the object of theology, there have to be studied:

- (1) the etymology of the term; (2) the definition of religion; (3) the question as to whether or not religion is a universal human characteristic; (4) the origin of religion; (5) the



psychological nature of religion; (6) how belief, knowledge, imagination, conscience, will, + feeling operate + manifest themselves in religion; (7) the historical development of religion, its stages + forms, its causes + laws; (8) the history of speculation and investigation as to the origin, nature, + development of religion.

III.

I. The theological sciences which treat of the grounds for belief that religion rests on objective spiritual truth are theological apologetics and Christian apologetics.

II. Theological apologetics examines the basis of natural theology; Christian apologetics those of Christian dogmatics.

The first two are not to be confounded; for theological apologetics presupposes the existence of religion ~~but~~ ^{+ thus} merely tests the basis of natural theology; Christian apologetics, the vindication of the

[Fischer's Manual of Christian Evidences,
or Prebendary Rowe's.]

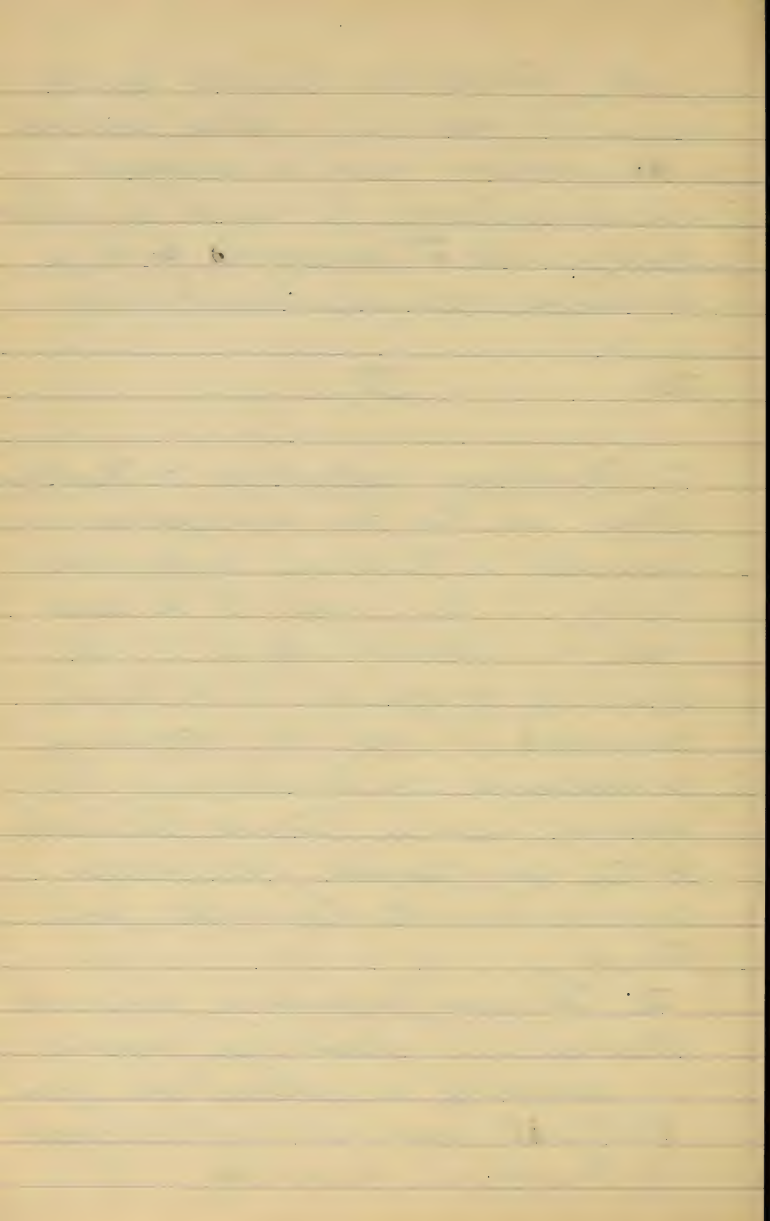
faith, presupposes theological dogmatics because it necessarily implies revelation & ~~that~~ revelation must be consistent with the revelation to reason in natural theology. It ~~is~~ ^{also} presupposes faith in the divine origin of Christianity.

II

IV.

I Christian dogmatics & Christian ethics are the two disciplines included in Christian systematic theology. They ought to be separated & cultivated apart, & yet must be recognised to be closely connected & each the necessary complement of the other. The former sees in Christ the truth & the way thereto, the latter sees in him the life & the way thereto.

II. Christian dogmatics aims at eliciting in a scientific manner & exhibiting in a scientific form the truth contained in the sources of Christian knowledge. It is

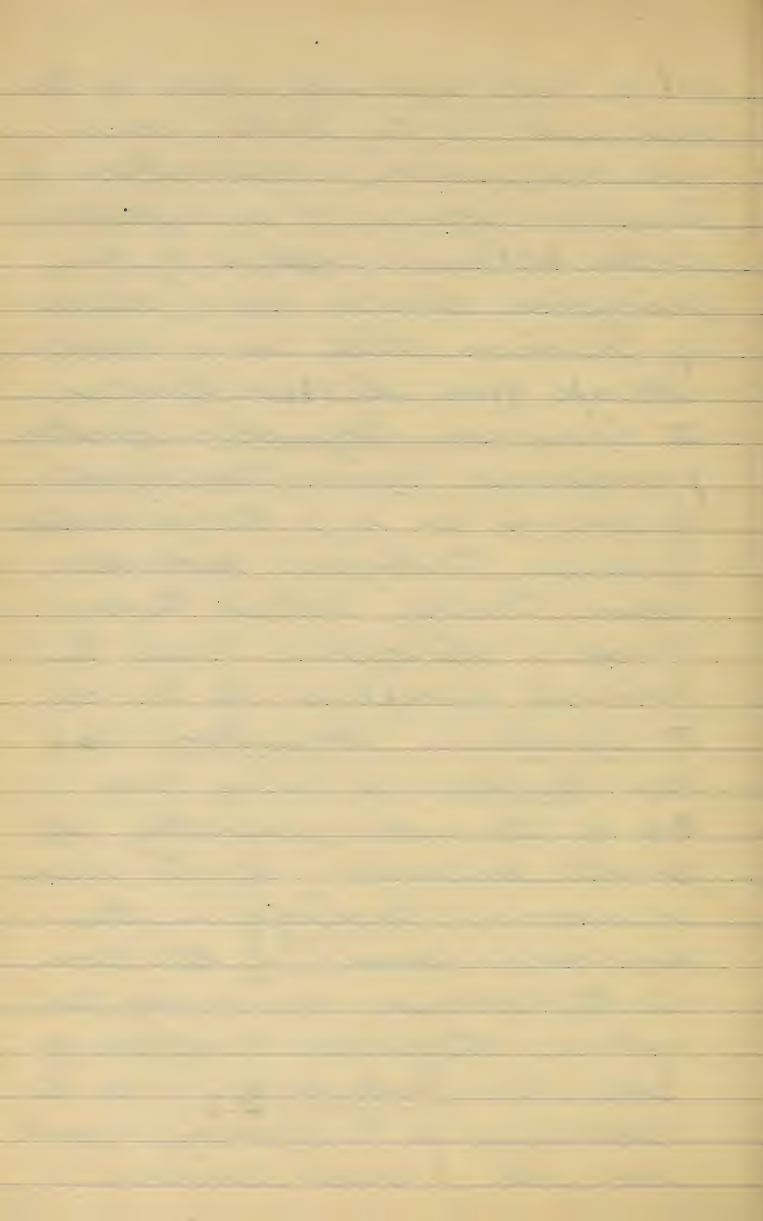


not a mere systematisation of the statements of the Bible, or a mere combination, or elaboration of Christian dogmas, or an exposition of the doctrinal system of any particular church, or a science of Christian belief, or a science separate from all other sciences.

III. Christian Dogmatics logically presupposes various theological disciplines, as e.g. the philosophy of religion, theological apologetics, natural theology, biblical theology, Christian apologetics, & all the historical disciplines of theology.

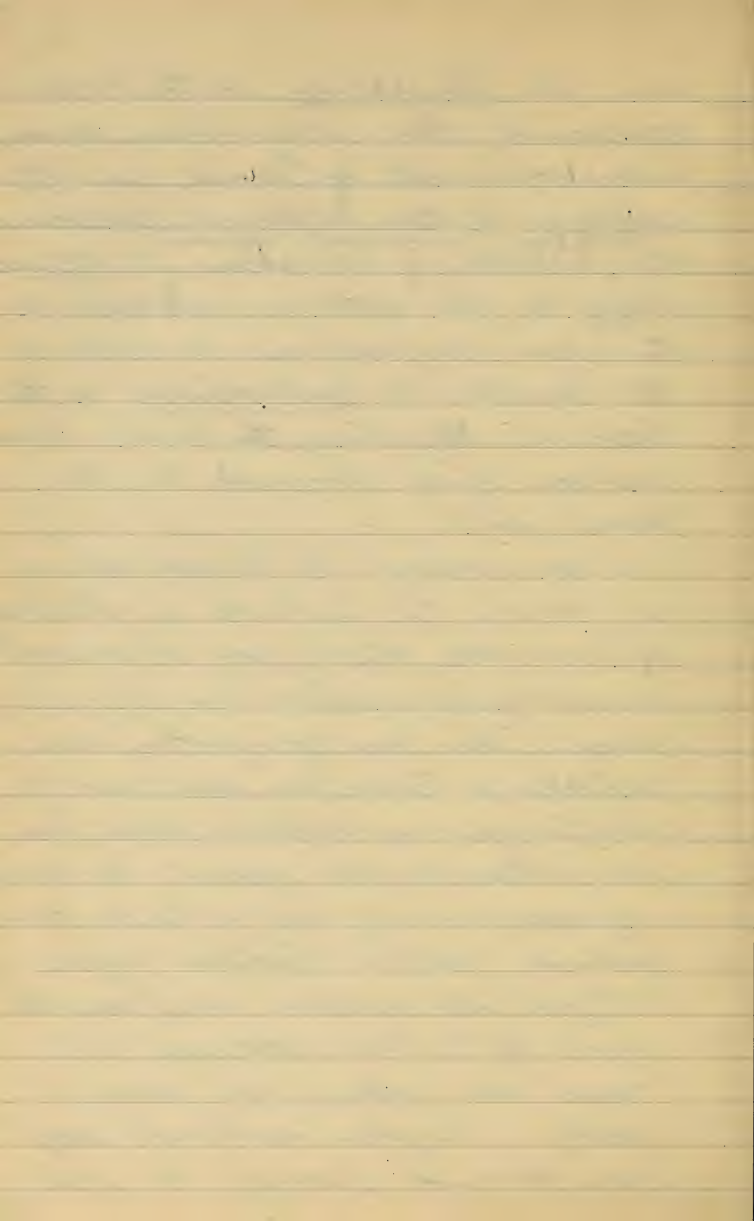
IV. Christian Dogmatics has been divided in many ways.

One of the most generally approved divisions of the science is into—(1) Theology in the narrower sense of the term as the doctrine concerning the nature, attributes, & works of God; (2) Anthropology, or the doctrine as to the creation, original state, fall, & sinful condition of



man; (3) Christology or the doctrine concerning the incarnation, person, + mediatorial work of Christ; (4) Soteriology or the doctrine concerning the ^{agency, plan, grounds, conditions, + application} nature of salvation; (5) Ecclesiology or the doctrine relating to the idea, origination, + work of the Church; (6) Eschatology or the doctrine regarding the death, resurrection, final judgment, + the eternal world.

Every system of Christian doctrine is bound to include a collection of doctrines, which may be arranged on various principles + in various ways. This has frequently been neglected or taken from some creed, &c., even though many excellent works have been written on such systems. The order of arrangement may not be taken from without, but the theologian ought to give each doctrine its place with regard to other doctrines. Of course such systems may vary greatly. System must not stop here, but must classify as well



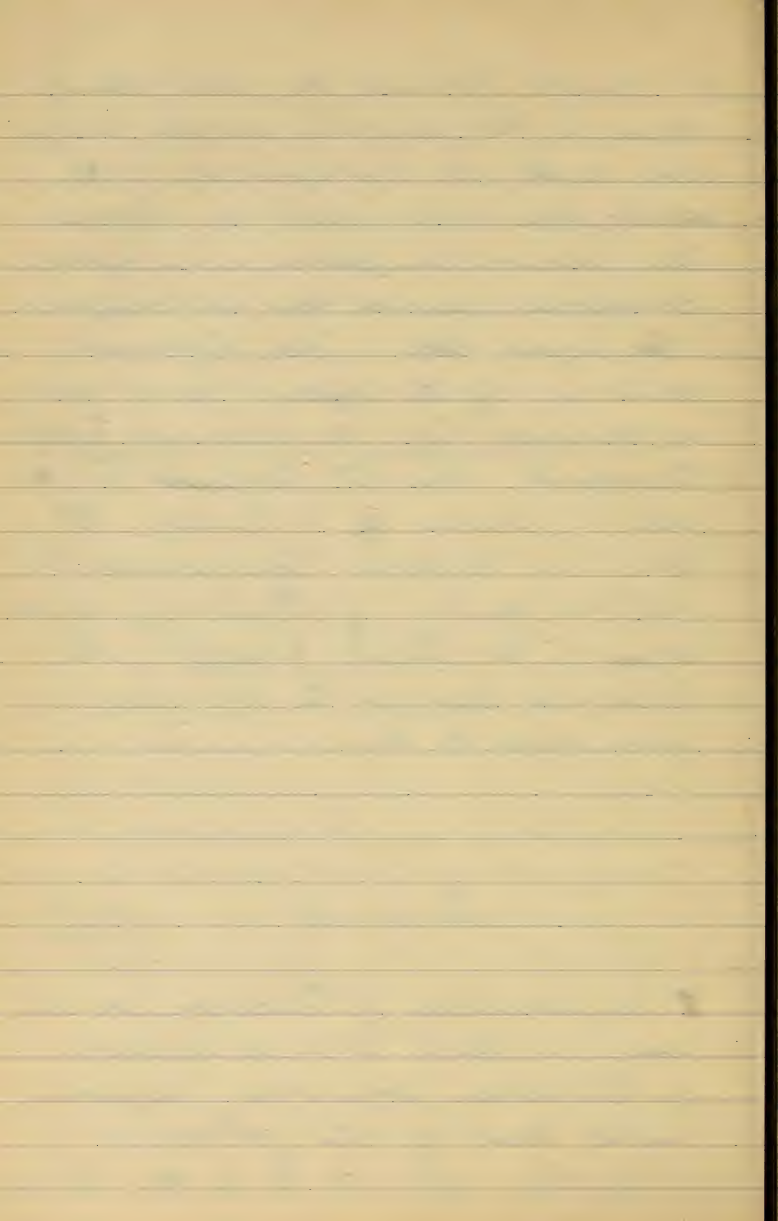
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as connect doctrines. The above classification is that generally adopted, though some would not distinguish (4) & (6), while some would include (5) under (4). Thus Calvin's classification in his "Institutes". Arrangement however does not bring us to the highest level. The different members of the system must have a common life & a common truth throughout. Thus Dr Chalmers, ^{proceeds} on the plan of Disease of & Remedy, Dr Rothe on Religious Consciousness, &c. The true centre of Christianity however seems to be Christ himself. All doctrines lead up to by more or fewer stages to Him.

Lecture II.

13/11/89.

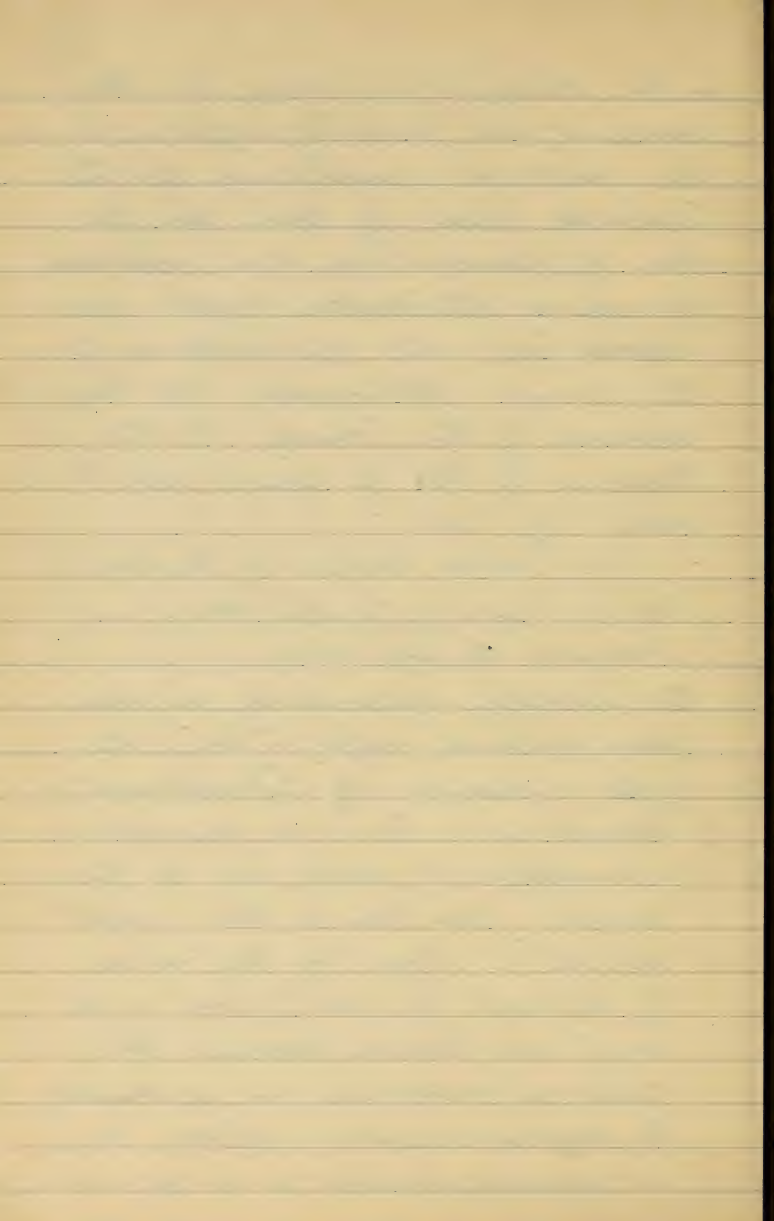
I. The Exposition of Theology in the sense in which it is a division of Christian Dogmatics requires us to treat of the following subjects, viz: (1) Its proper place



in the scheme of division; (2) the sources of our knowledge of it; (3) the historical unfolding of the Biblical idea of God; (4) the idea of personality, & a relation of nature, attributes, & acts as regards God; (5) the doctrine of the divine attributes; (6) the doctrine of the Trinity; (7) the doctrine of the purposes, acts, & works of God.

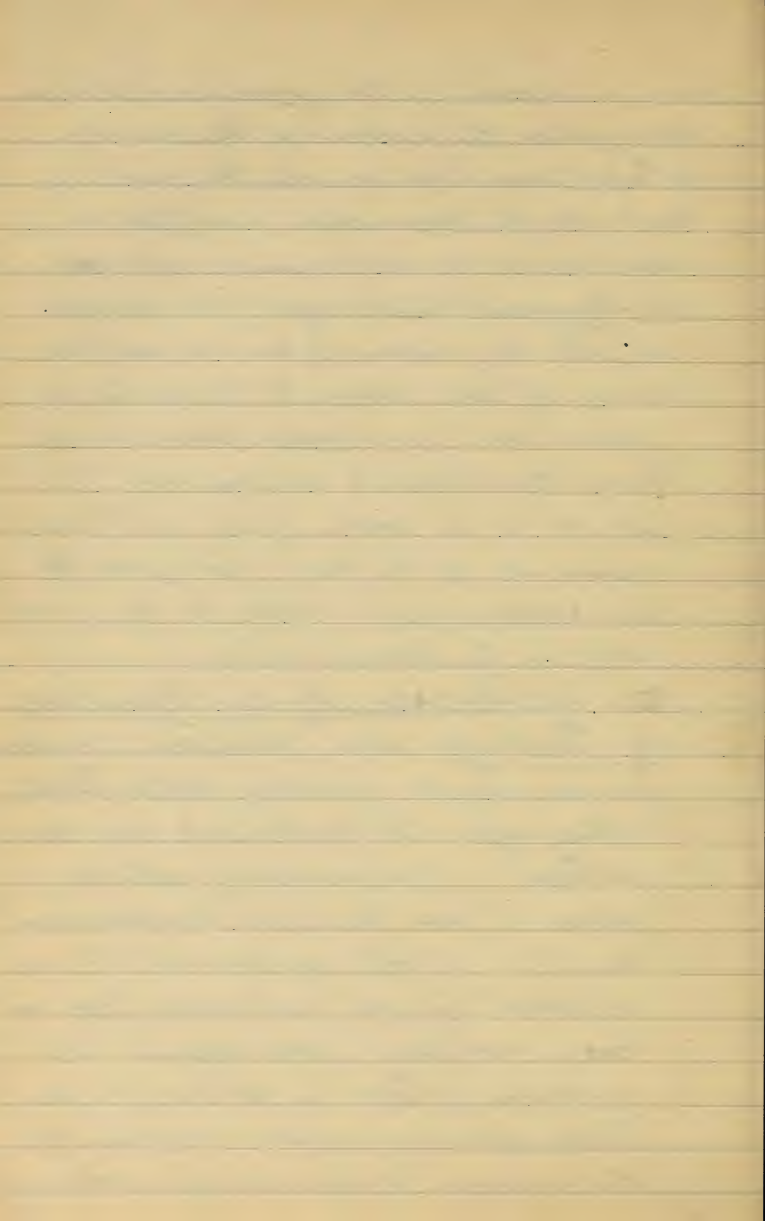
See Hodges Outlines of Theology, Doermer's System of Christian Doctrine, and Oestersted's Christian Ethics.

II. Theology, understood as has been explained, ought to be the first division of Christian Dogmatics. This is generally acknowledged & acted on by theologians. That this is the right method is shown by the nature of the case. The idea of God is the key to all Christian doctrines. All theological controversies run up ultimately to different conceptions of God. This is especially noticeable at the present



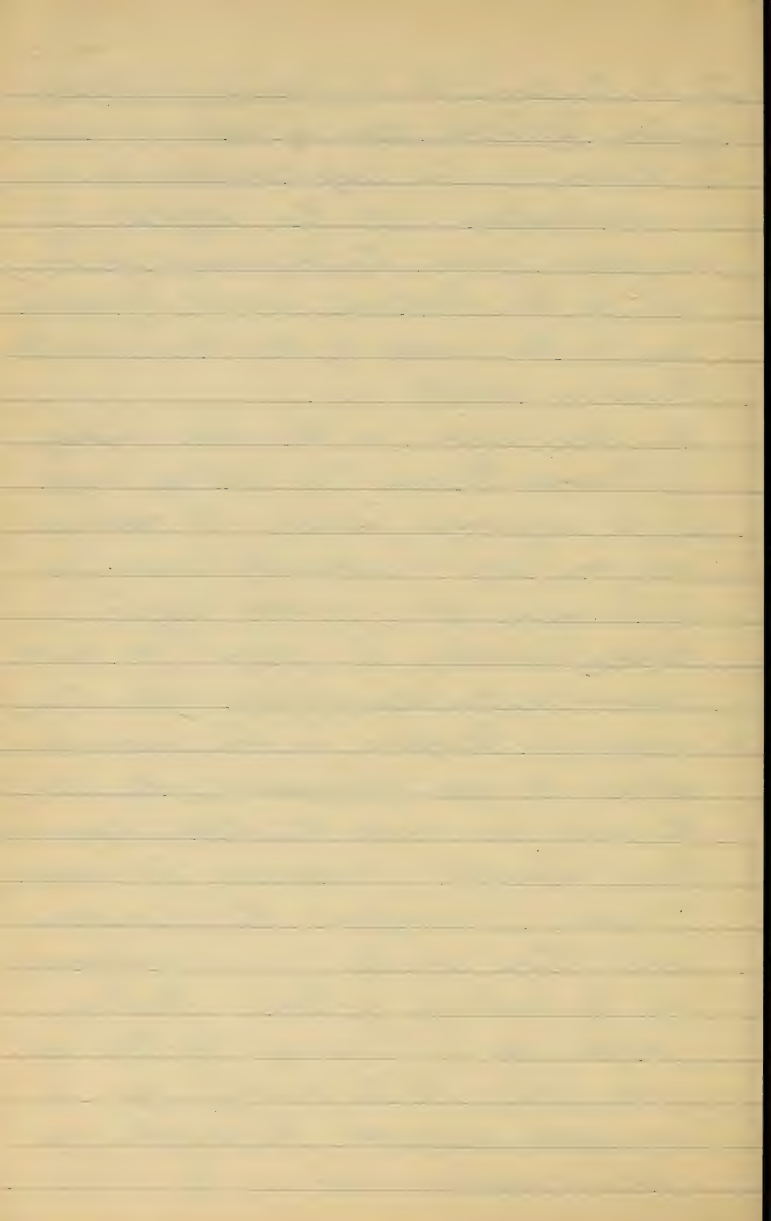
day on account of the prevalence of atheism. But further, the doctrine of the nature of God throws light on all the rest, e.g. the Trinity, the Incarnation (more than a mere device to meet human exigencies) the Atonement (which ought to be connected not ^{so much} with the doctrine of sin but with the doctrine of God: contrast Dr Chalmers's view, in which he treats (1) of sin as disease, (2) of Atonement as cure.) Though the doctrine of redemption must be preceded by the doctrine of sin as Dr Chalmers maintained yet he did not prove that the doctrine of sin should not be preceded itself by the doctrine of God.

III. The Sources of our Knowledge of Theology are physical creation, human mind, history, & the Bible; & they ought to be studied in connection. The majority of authors profess to base them on Scripture alone, but this is both unreasonable & unscriptural; for the revelation of God ~~in~~ in scripture presupposes the revelation of God in nature, & the Bible expressly includes & assimilates the revelation of God through nature



IV. In tracing the historical unfolding of the Biblical idea of God we require to study (1) the approximations to it in heathendom; (2) the progress of the idea from the beginning to the end of the Biblical record of revelation; (3) the history of the idea in the Christian world.

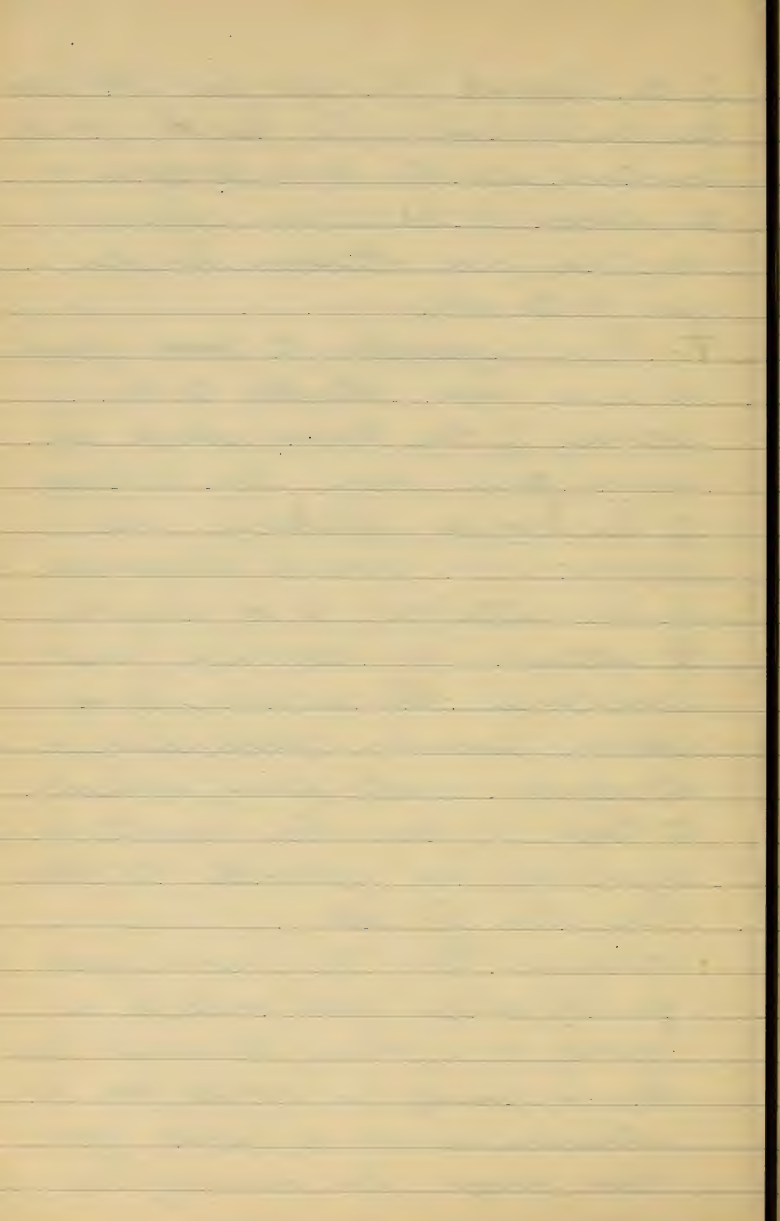
This brings before us the whole history of Christian Theism. Our method must be the comparative method, & the materials are very large & continually increasing. Cf. Bunser's *God in History*, Hegel's *History of Philosophy*. To follow the development of the idea of God within the limits of Scripture is still more important, & ought to be studied with all the more care, since the older ideas are being controverted & altered. Cf. Ewald & Weiss. Throughout the Christian world there has also been a development of the doctrine of God. Theology proper was in those ages for the most part fixed. In the middle ages it was greatly elaborated though nothing new was discovered or added. The theology



of the Reformed Churches did little more than the scholastics. The special points considered were the divine purposes & the relation of God to sin. In our own time great attention has been given to the study.

V. It is impossible to ~~prove~~ frame, as some have attempted to do, a doctrine of the Divine nature and essence apart from the doctrine of the Divine attributes, but previous to the special discussion of the attributes it is necessary to attempt to determine what significance the words being, nature, essence, personality, & attributes, have when applied to God, & how they are to be regarded as related to the true idea of God.

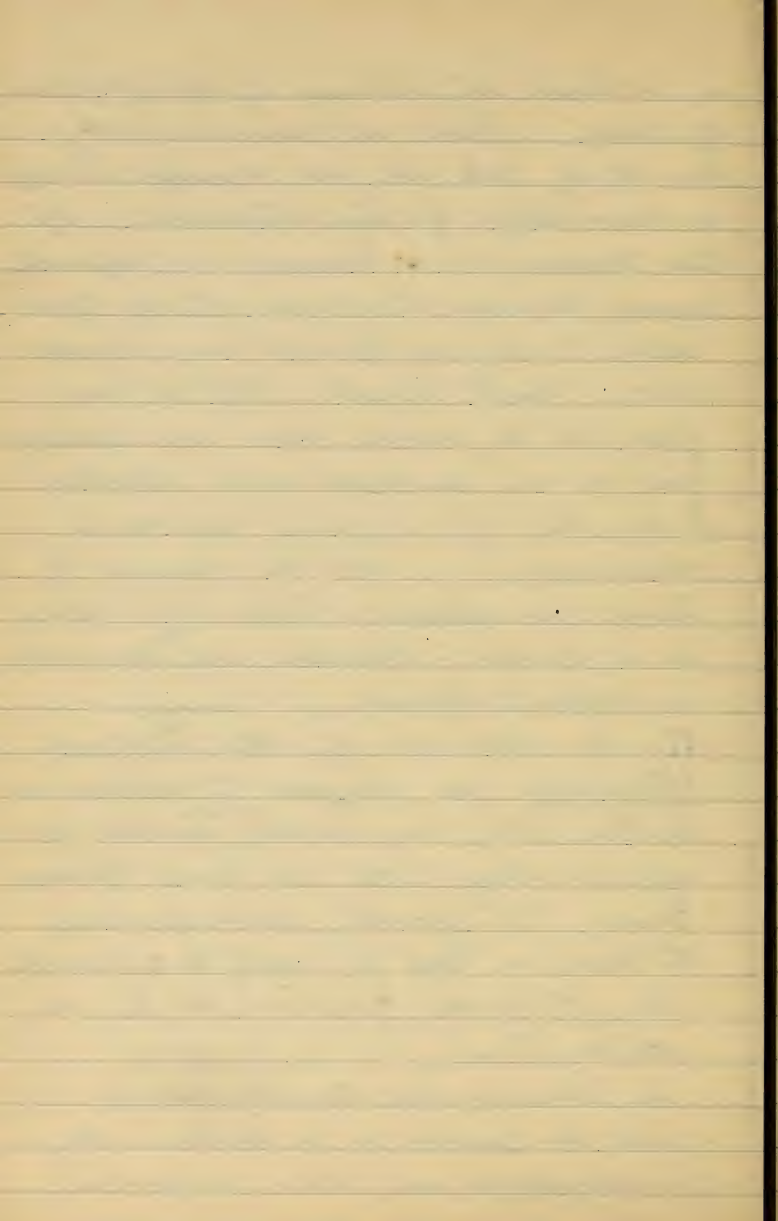
We cannot think of a nature apart from its qualities — that would be an absurdity & a fiction. We cannot know God in himself as distinct from his attributes, but only as distinct from other beings. The nature of God



is inclusive not exclusive of all perfection of being. Thus we cannot reach a knowledge of God at all except through a knowledge of his attributes. Yet the tendency is a common one, especially among German theologians, though generally it does not lead to any serious error. Thus Dr Nitzsch. Yet it has often led to grievous error into regarding God as an imaginary essence altogether. It has also led to many important controversies, e.g. as to the meaning of Being when applied to God, or of Essence in its relation to Attributes, or of Personality in relation to Infinity.

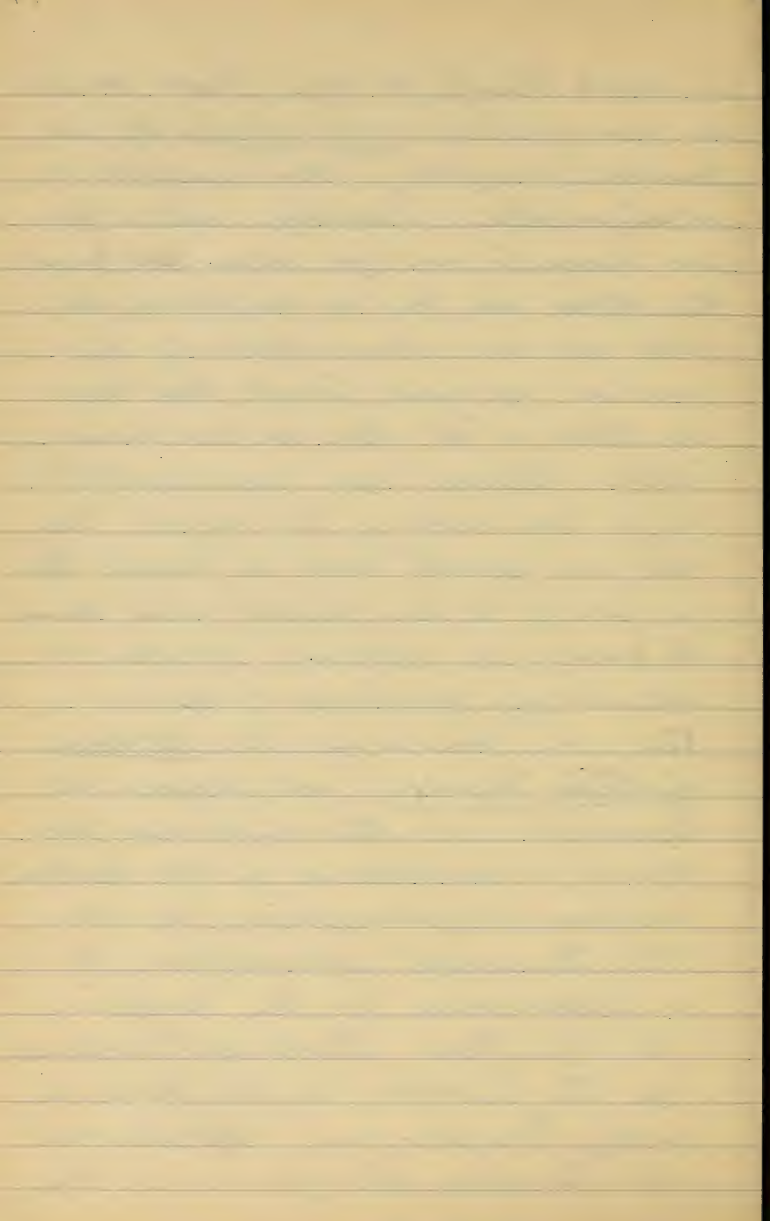
VI. In treating of the Divine Attributes we require to determine whether they are merely ^{human} modes of apprehending God or have something objectively corresponding to them in God himself, to classify the attributes known, & to describe them.

In determining what the attributes are we meet the question as to whether they are ~~subjective~~ or real. This controversy



has existed through all ages. Much attention has been given to it, & attributes divided into ^{moral & natural,} positive & negative, communicable & incomm^municable. Possibly only a few are known to us, for unless we know that there are ~~to~~ no perfections but what we have some indication of in ourselves we must admit that there are others in God than we can know. Entire treatises have been devoted to the ~~for~~ consideration of this subject. They now are regarded more as moral than as natural, & this ethical view seems to present a medium between the extremes of pantheism & deism.

VII. In studying the doctrine of the Trinity we require to consider (1) the analogous doctrines or conceptions in the heathen religions & philosophies; (2) the Old Testament intimations of or preparations for the doctrine; (3) The New Testament evidence; (4) the history of the doctrine & of trinitarian speculation in Christian thought; & (5) the



how the doctrine is to be positively exhibited as regards its contents & bearings.

A proper estimate of the character of God prepares the way into further enquiry as to his nature as Trine. It is no incidental mystery, but underlies the whole system & is implied in all the other doctrines.

According to the belief in this doctrine has been the faith in the Atonement. In heathen religions

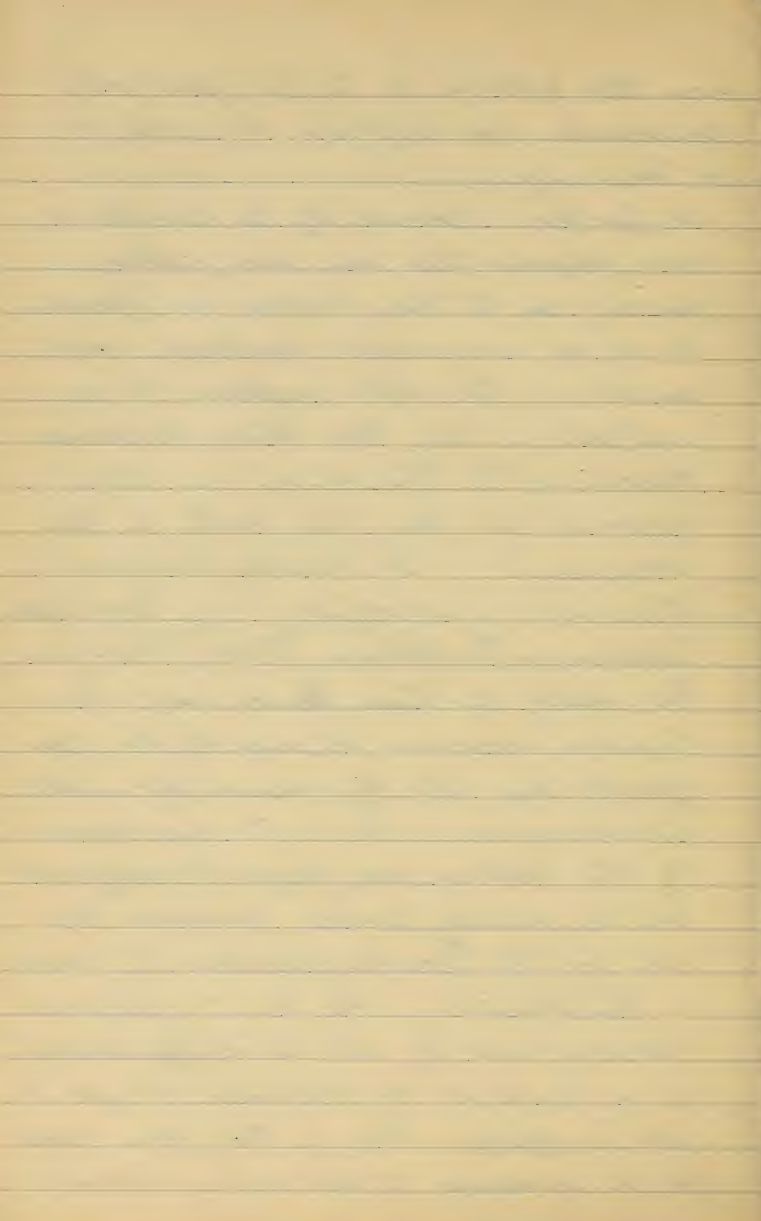
there are analogies, e.g. Confucius, Brahminism, Buddhism, Plato, Plotinus.

The study of these shows how the Christian doctrine because of its complexity lays hold of human life in all its diversities. The O. T. indications

of the doctrine are frequently exaggerated, but it without doubt prepared the way for the Christian distinction of persons in the Godhead. The N. T. evidence

requires most of all to be appreciated.

It is complete & conclusive & yet it only implicit. Only in this form could it be convincing to the world. Formal &



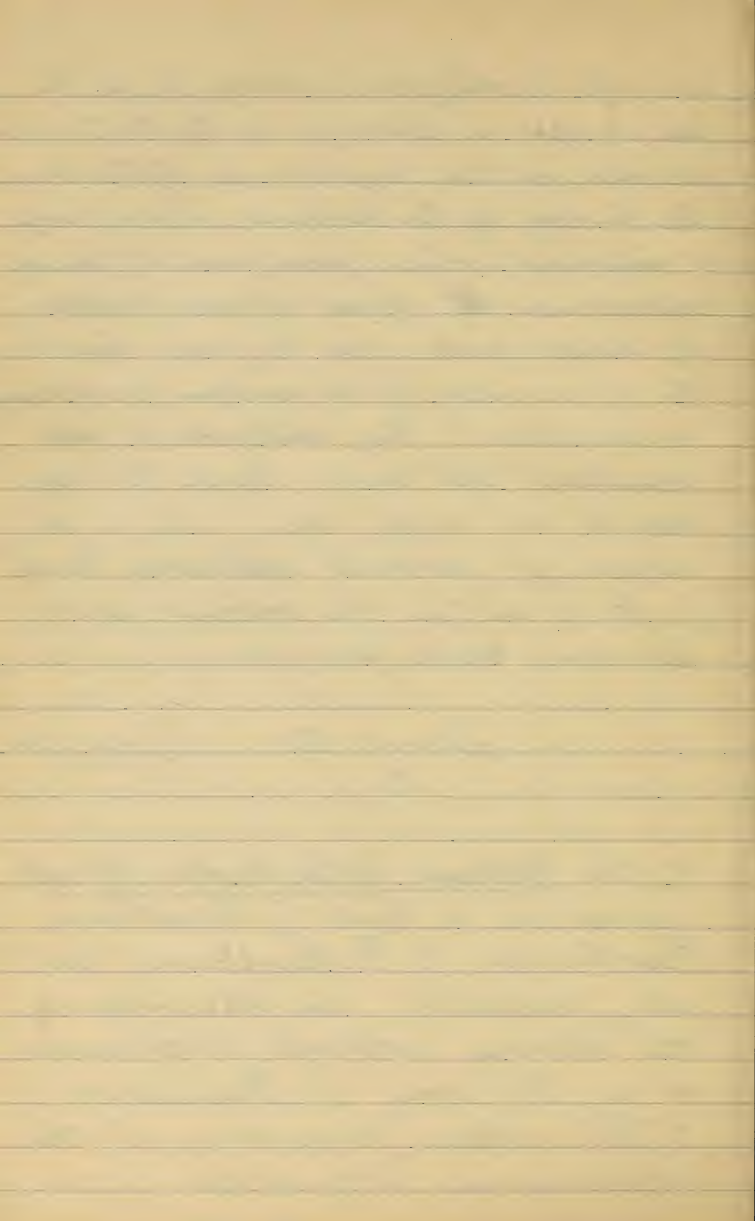
Scientific investigation & study is for the few, & yet as contained in the N T it is adapted for the comprehension of the many. The history of the doctrine is very large & important & has given rise to many controversies. At first it was matter of simple faith, but it gave rise to the 3 heresies of monarchism, humanitarianism, & nominalism. By scholastics it was formulated still more. Since the reformation it has chiefly been used in its aspect of practical application, though in the present time the doctrinal aspect has again become prominent.

Lecture III.

I.

14/11/89.

I. The Doctrine of the Works of God requires us to treat of Creation, Providence, & Redemption, but only generally as expressions of the divine activity & character, & in the way of transition to the other divisions of the Christian Dogmatics.



II. Creation, Providence, & Redemption are forms of Divine self-revelation, the universal mode of God's action.

III. All Divine Self-revelation implies pre-determination or predestination, that is, the eternal purpose to do or permit all that & only what God actually does or permits.

IV In connection with predestination it has to be shown that creation, providence, & redemption imply a single all-comprehensive plan or decree, which cannot have its source in the creature or in anything extraneous to God, but must be grounded in his infinite wisdom, his eternal holy love, his free & gracious yet immutable & righteous good pleasure, & which must be the true expression of his character.

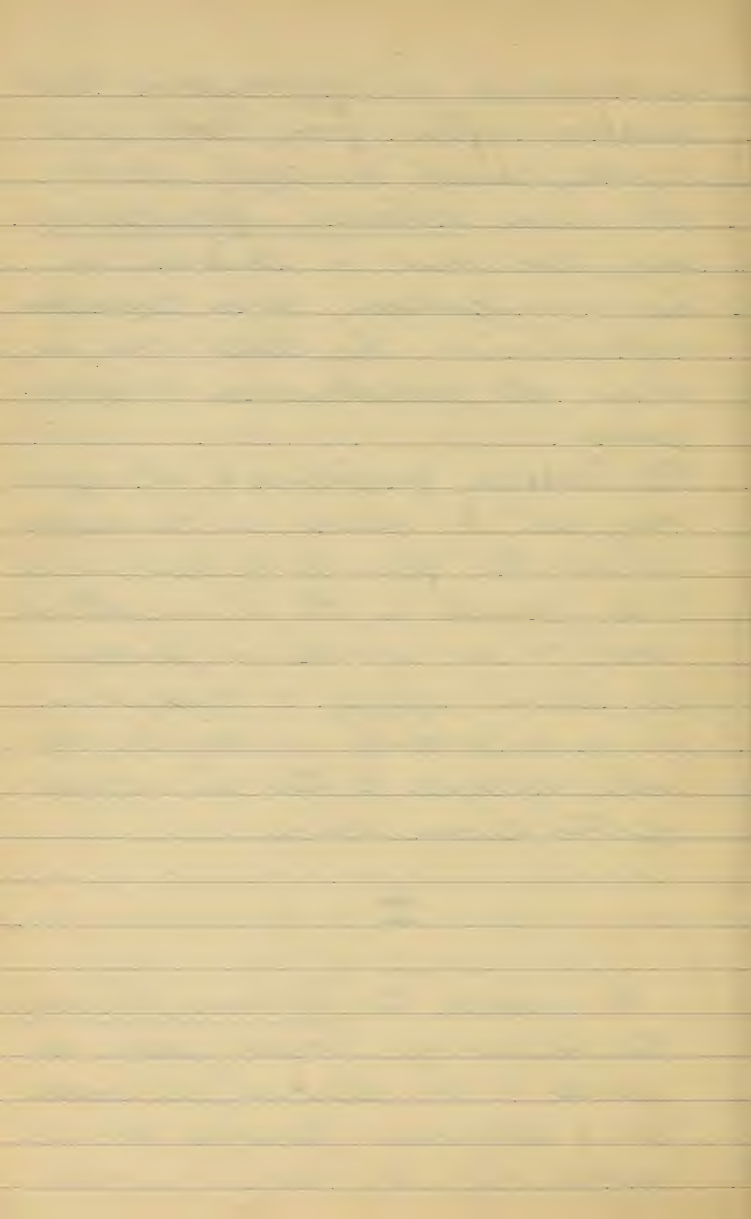
V. The doctrine of Predestination, which is of infinite spiritual

importance as an affirmation that salvation flows from God's will & grace, cannot be safely dealt with in an abstract, speculative way, but must be studied in his manifestation, & in connection with Christ, the elect one, in whom all predestination & election centre.

VI. Creation, providence, & redemption may each be viewed in connection (1) with the plan of predestination & its grounds in the divine attributes; (2) as a mode or process of divine agency & revelation; (3) as a product or result; & (4) with reference to the end or goal of the divine action.

II.

As regards the Doctrine of Creation the following points were considered: (1) its relation^{to} philosophical & religious theories of the world; (2) its bearing on other



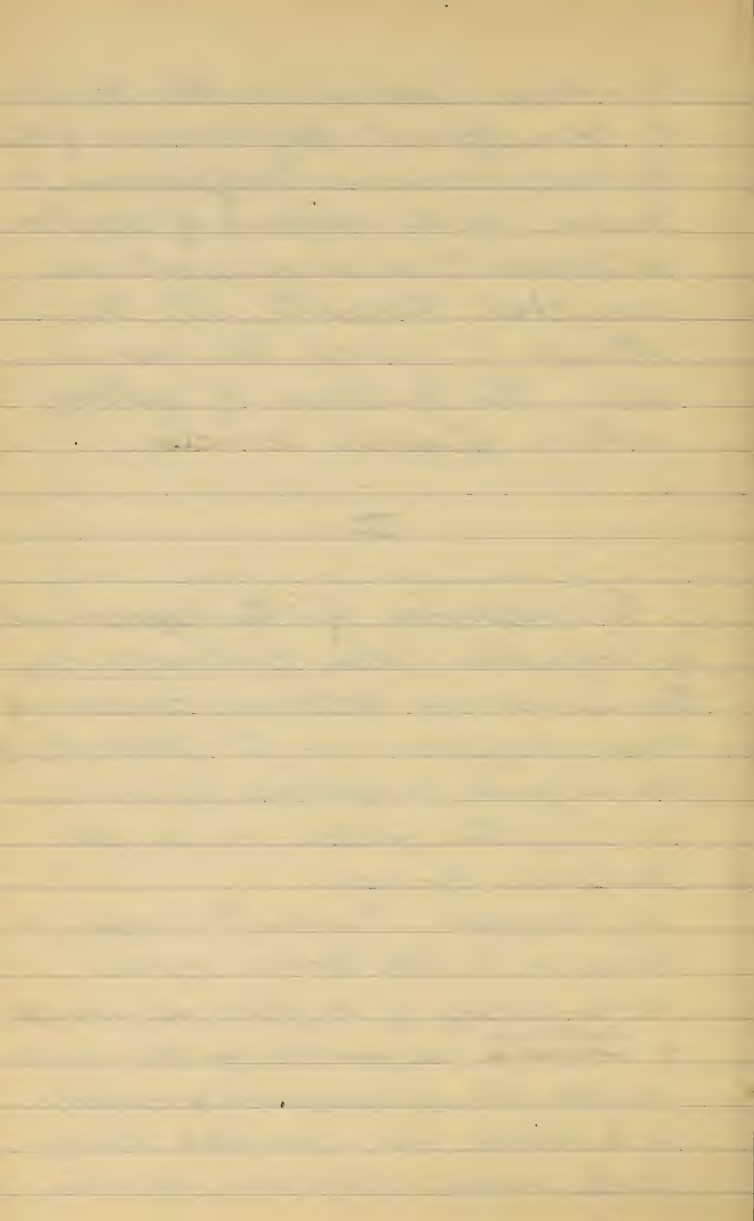
Christian doctrines; (3) the course of cosmogonical speculations of the Hindus, Persians Babylonians, & Greeks; (4) the account of creation in Genesis & various questions connected therewith; (5) the attempts to reconcile the account with the finding of geology & other physical sciences.

III

The exposition of the department of Dogmatics called Anthropology, the Christian doctrine concerning man, requires us to treat (1) of the original condition of man, & (2) of the fallen & sinful condition of man.

See Daylight's Christian Philosophy & Lorimer on the Bible Doctrine of man.

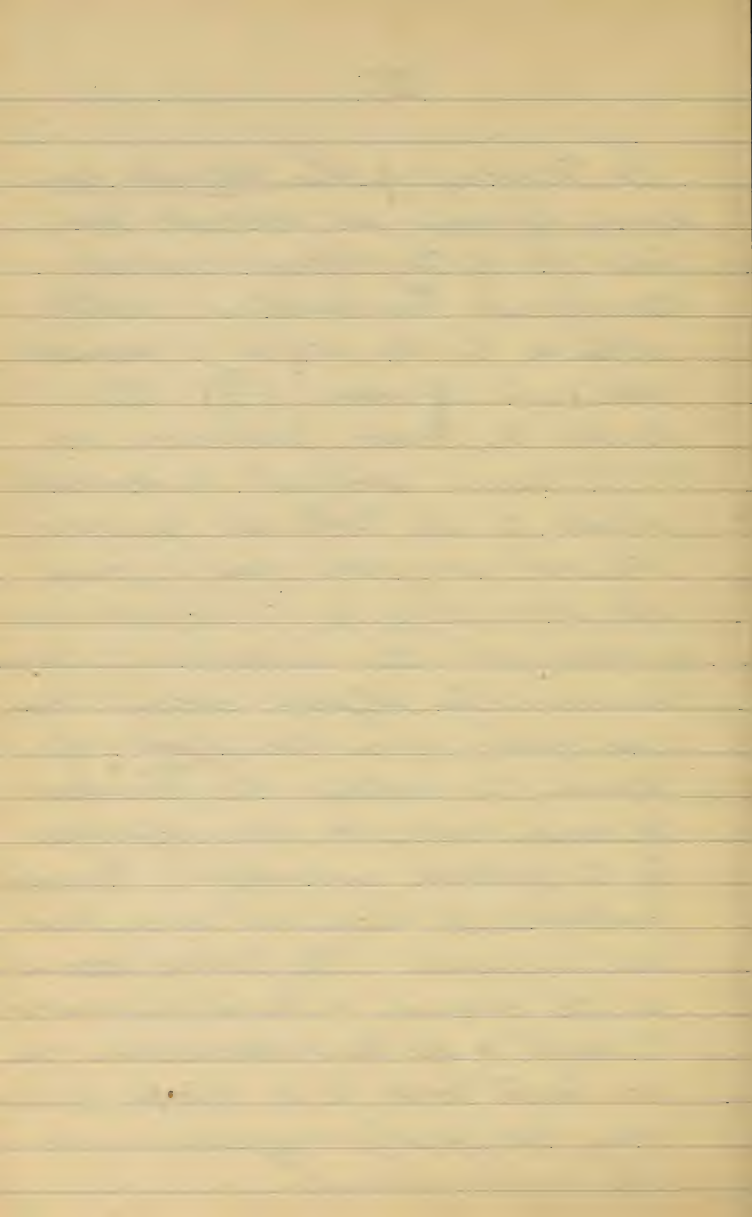
The psychology of Scripture is as simple & ^{unprecise} ~~incomplete~~ as possible, yet can be reconciled with philosophical psychology & developed into a complete theory of the nature & condition of man.



IV.

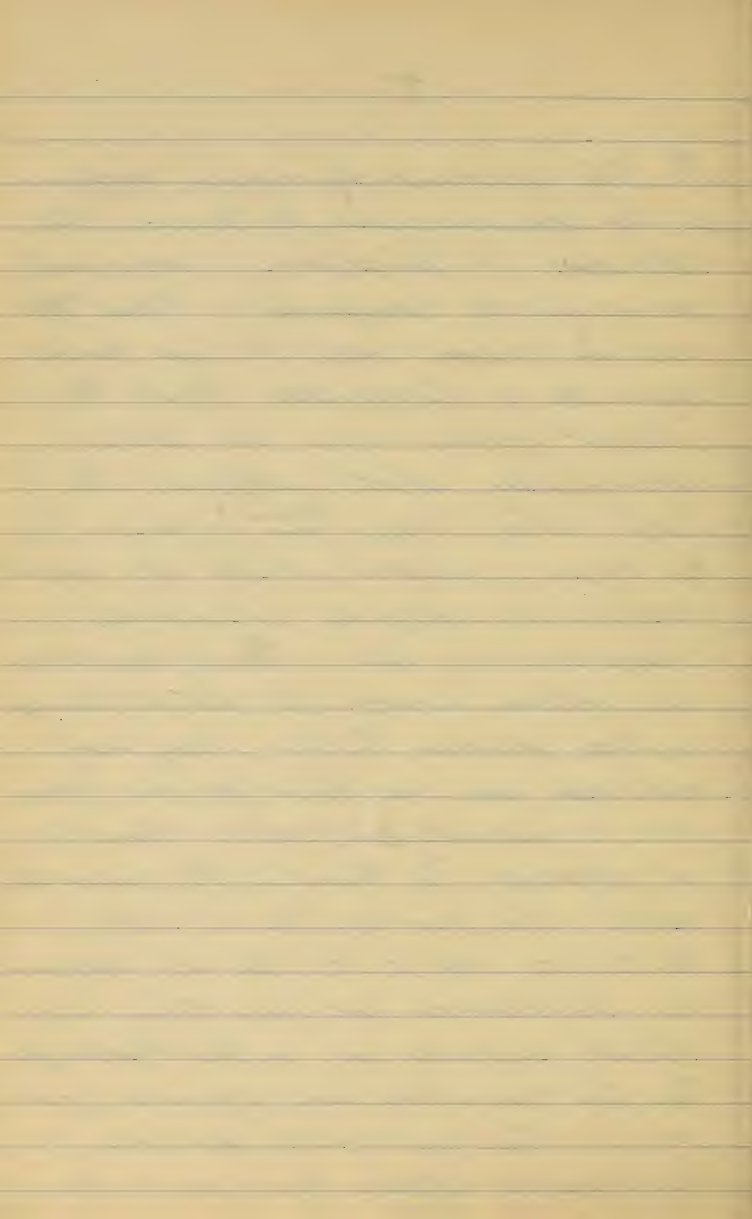
In treating of the original condition of man an account was given (1) of the notions current throughout the heathen world relative to the origin & primeval condition of man, & ⁽²⁾ of the Jewish & Arab traditions as to the same subject historically related to the Biblical narrative.

Almost everywhere man is found with some beliefs as to his own origin & vary with the imagination & circumstances of the different nations. They rose greatly from the effort of reason to explain the ^{origin &} varieties of human races, & were affected by the poetical imagination. Animism, pantheism, & so on, had each their own influence. The Biblical account set the Assyrian & Jewish imagination to work, & all their speculations can be traced back to it, though of course they have greatly exaggerated & altered the original account.



V.

The two accounts of man's origin at the commencement of Genesis, the Elohistic & Jahvist, were next examined & compared. These two accounts ~~seem~~ once to have been separate & independent. What the earliest forms were are still incompletely solved problems. The first rather traces ^{man's} ~~man's~~ relation to the other creations, while the second describes the original circumstances & condition of man. These narratives are without doubt the oldest things in the Hebrew Bible. They may have been put into their Hebrew form at a comparatively late date. There is no reference to them in the canonical books. The passages (Isa. 47: 27, Job 21: 22, Ps: 62: 2) do not warrant the interpretation put upon them. The oldest reference is in the Apochrypha. The two narratives are of much greater service than one would have been, & the apparent differences have been either



exaggerated or minimised.

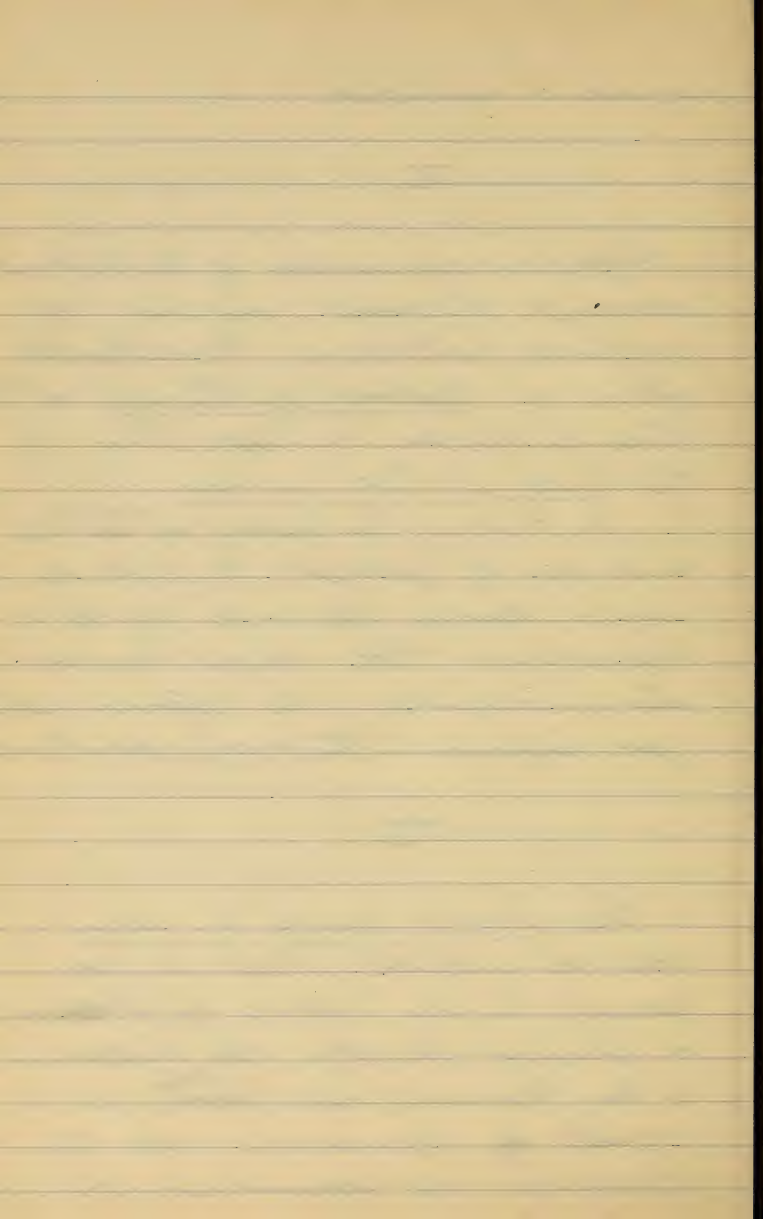
VI.

After an examination of the Biblical account of man's origin & original condition, there should follow a history of thought ^{on} those subjects & especially of the image of God in man.

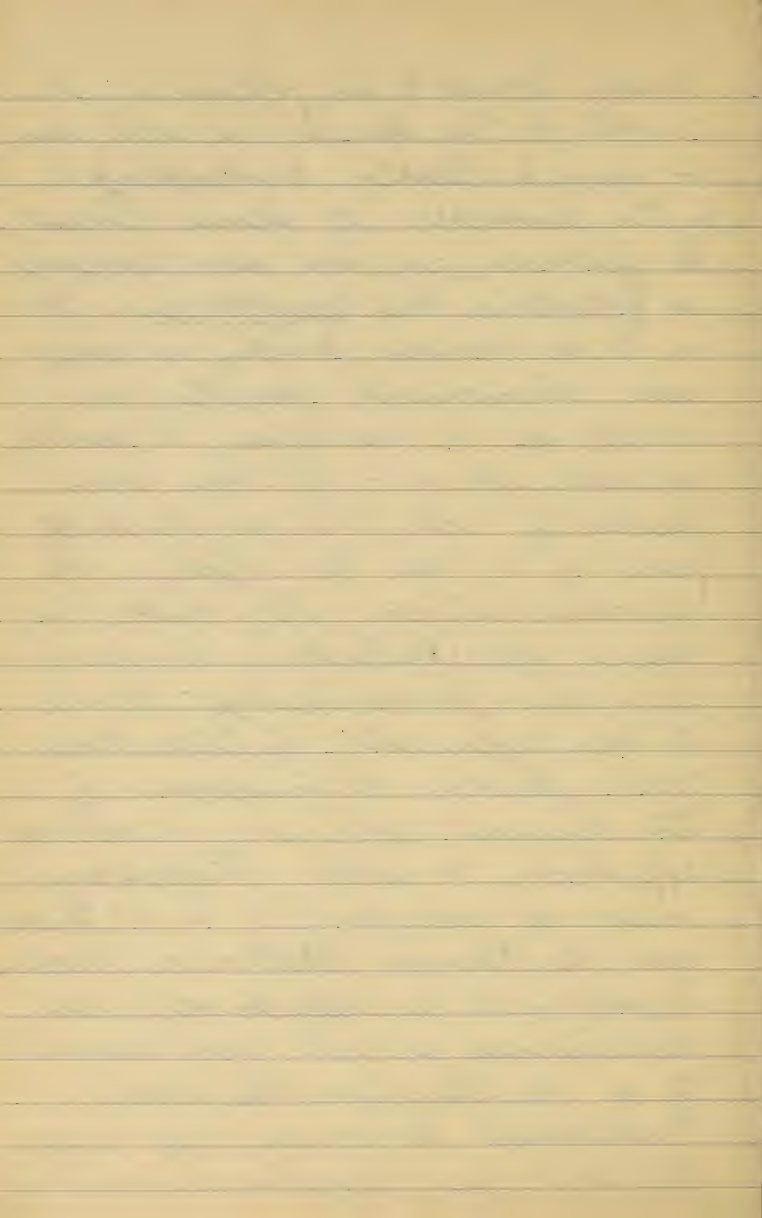
In tracing this history we ~~see~~ ^{meet with} the distinction of patristic & scholastic divines between the image of God & resemblance to God, which however ^{is} ~~are~~ unwarranted. The reformers rather gave emphasis to the moral resemblance.

VII.

The divine image in man does not include what is corporeal in his nature as ~~Irenaeus~~ Justin Martyr, the Judeans & the Mormons, have ^{held} ~~heard~~, or consist of dominion over the creatures as maintained by



Faustus Socinus & his followers; it
 is still to be traced in each man,
 & may be clearly contemplated
 in the character of Jesus Christ.
 Its features are not mere capacities
 or faculties, but perfections. It
 is to be viewed partly as origi-
 nal endowment, partly as
 excellence in exercise, & partly
 as destination. It has been
 partially lost, but no distinct
 part of it has been lost. Its
 characteristics all centre in
 man's spirituality or self-
 conscious personality, & are
 to be referred to the three
 great powers or functions of
 the human spirit: intellect,
 affection, & will. Righteous-
 ness is essential to it & there-
 fore the Roman Catholic doctrine
 regarding it is defective, but
 dependence is not less essential
 to it & therefore the early
 Protestant doctrines regarding
 it was also defective.

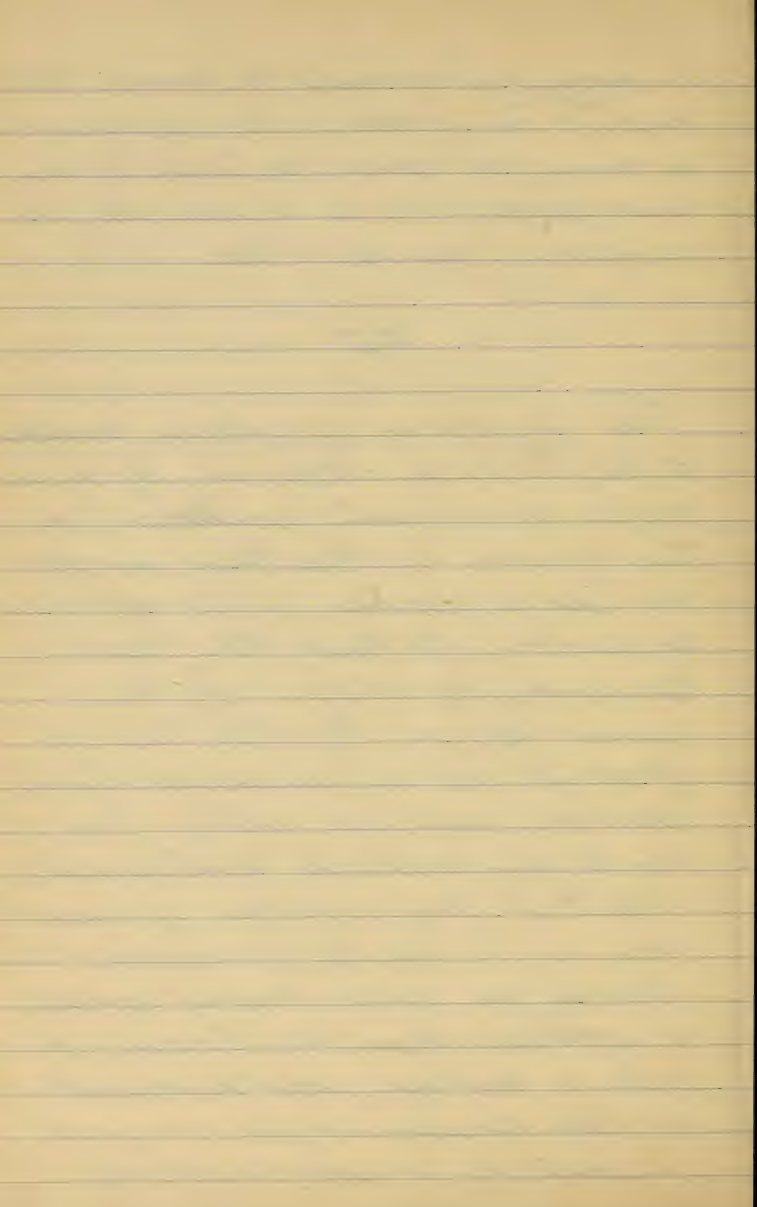


The doctrine is discussed by Davidson, Julius Müller, ^{Marthensen,} & many others. The reformers erred in denying the natural dependence of man, since perfection in man is essentially self-surrender to the will of God.

VIII.

The objections of modern scientists to the Biblical account of man's origin & original condition, on the grounds (1) that they assign too late a date to his appearance on earth; (2) that they teach the unity of origin of the human species; (3) that they represent as an immediate divine creation what was really the result of natural development; & (4) that they represent primeval man as innocent & happy whereas he was more brutal & wretched than the lowest of extant savages, were discussed.

This discussion requires a great amount of scientific knowledge.



It is necessary to set the old & new views over against each other.

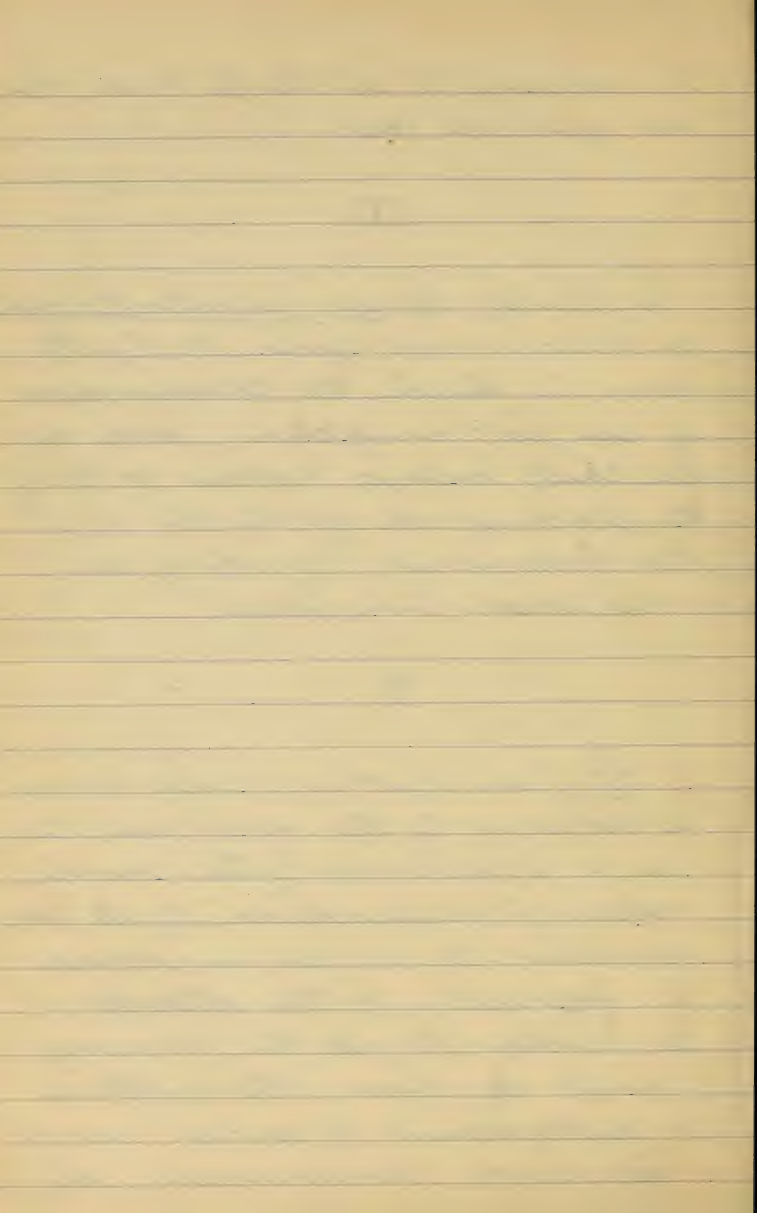
IX.

In treating of man as fallen & sinful an account was given (1) of the forms in which the consciousness of sin had manifested itself in the chief heathen nations, & (2) of the teaching both of the OT & of the New Testament regarding sin.

See Tulloch's Croom Lectures.

X.

Sin was further viewed (1) as a violation of the moral law; (2) as a disturbance of the moral nature & a perversion of all its faculties; & (3) as an abuse of free-will; & the attempt to resolve it into the necessary result of law, the antithesis & antagonisms of nature, inevitable error, sensuousness, self-



ishness, &c., were rejected as false or defective.

See Julius Müller on the Doctrine of Sin.

Lecture IV.

18/11/89.

I.

Soteriology is the central department of Christian Dogmatics. Theology is the science of religion & as such must give such a view of truth which while scientific must be natural & systematic. It must be concerned with facts. Now what is ^{central and} essential in religion is ^{relationship and} communion between God & man. Either alone is not the subject of religion, but the relation between them. This may not seem to be the case either in Natural Theology or in Ethnic Theology. But though the idea of God is the central & sole subject of ^{natural} theology, yet this is not a science

¹ Natural Theology is not the whole Science of Religion.

² The more the Ethnic Religions are truly religions the more ~~does~~ they give attention to the relation between God & man.

by itself' any more than Christian Dogmatics is the whole of the Christian Religion. Man as subject must also be dealt with by Natural Theology, & the ^{science} ~~state~~ of the relationship between, God & man (i.e. something corresponding to Soteriology in Christian Dogmatics) is essential to Natural Theology.

Again in the Ethnic Religions we often find nothing else but masses of mythology regarding gods & divine beings; but this is so just because they do not supply the essential elements of religion except so far as they give attention to the needs of man.

Christianity on the other hand centres in the salvation of Christ.

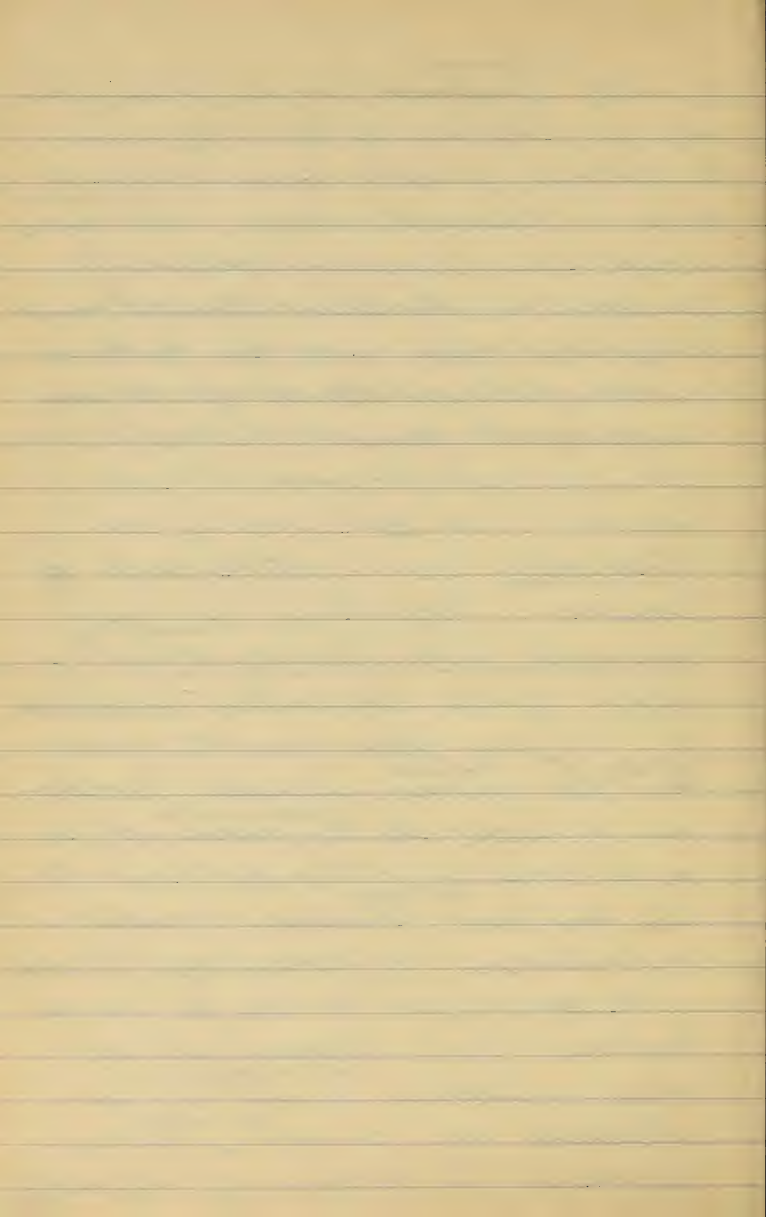
It is a religion in so far as it ^{so far as it deals with redemption} meets the ^{has revealed by Christ} needs of man, & is Christian in so far as the application of its doctrines to these needs depends on the ^{in being brought near to God.} Christian experience. It thus has Incarnation & Redemption as its central idea. These two are essentially connected, & only through that connection can Theology be

'Thus the doctrine of Salvation is in this sense not primary. Still less is it *à priori*. But it is the centre round which all Christian Theology turns. It is neither in Objective nor in Subjective Soteriology to the exclusion of the other that we find the centre of Dogmatic Theology, but in the union & combination of the two.

organised. ^{Soteriology.} ~~Christianity~~, however, presupposes both the doctrines of God & of man. The doctrine of God's claim & man's ^{understanding or} needs is essential before we can accept the Christian doctrine of Salvation. Christian theology cannot be developed from any one doctrine or centre, however, although all its parts have a definite relation to this central doctrine.

II

Soteriology as a department of Christian Dogmatics is closely connected with Theology & Anthropology which naturally precede it. This follows from the above. ^{the Theology of Ch} ~~It~~ is not purely ^{Dogmatics} Natural Theology but is essentially the ^{doctrine of the} nature of God as revealed in & through Christ. On the other hand, ^{the Theology of} Christian Dogmatics is the condition of Soteriology. Salvation is the work of God & depends on the Doctrine of his Nature. If we think unworthily ^{or fail to appreciate} of any of his attributes we cannot ^{think worthily of} fully appreciate the doctrine of Soteriology.



Thus Deistic or Pantheistic ideas of God are inconsistent with the doctrine of Salvation. Again, it must not be contrasted ^{with} or isolated from God's other works of Creation & Providence. It is the goal & the crown of creation & providence. Again, ^{the connection between} Christian Theol Anthropology & Christian Soteriology is just as vital, since man is the subject as God is the agent of the salvation. Hence the necessity to it of a doctrine of man as sinful & fallen & as in need of salvation. Further, the salvation must correspond to his nature, & be adapted to all his faculties, & recognise his affinity to God & his wandering from God.

III.

Soteriology is closely connected with Ecclesiology & Eschatology which naturally follow it.

These are the consequences of Soteriology. Ecclesiology in treating of the Kingdom of God ^{& of the Church} is as essentially

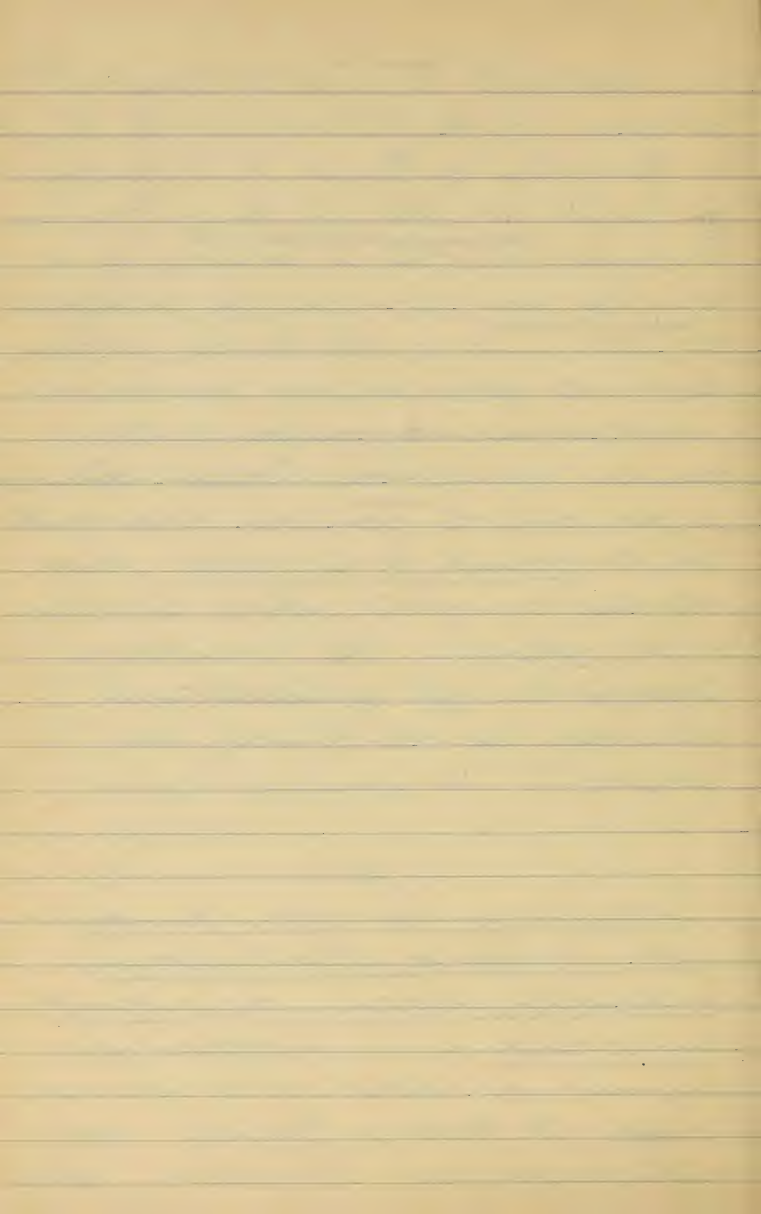
¹ Only in a pure congenial social atmosphere can the individual life be expanded & sanctified.

² The Theology that places Christ in a secondary position makes him a merely transitory figure in history & fails to recognise his transcendent relation to the beginning & end of things.

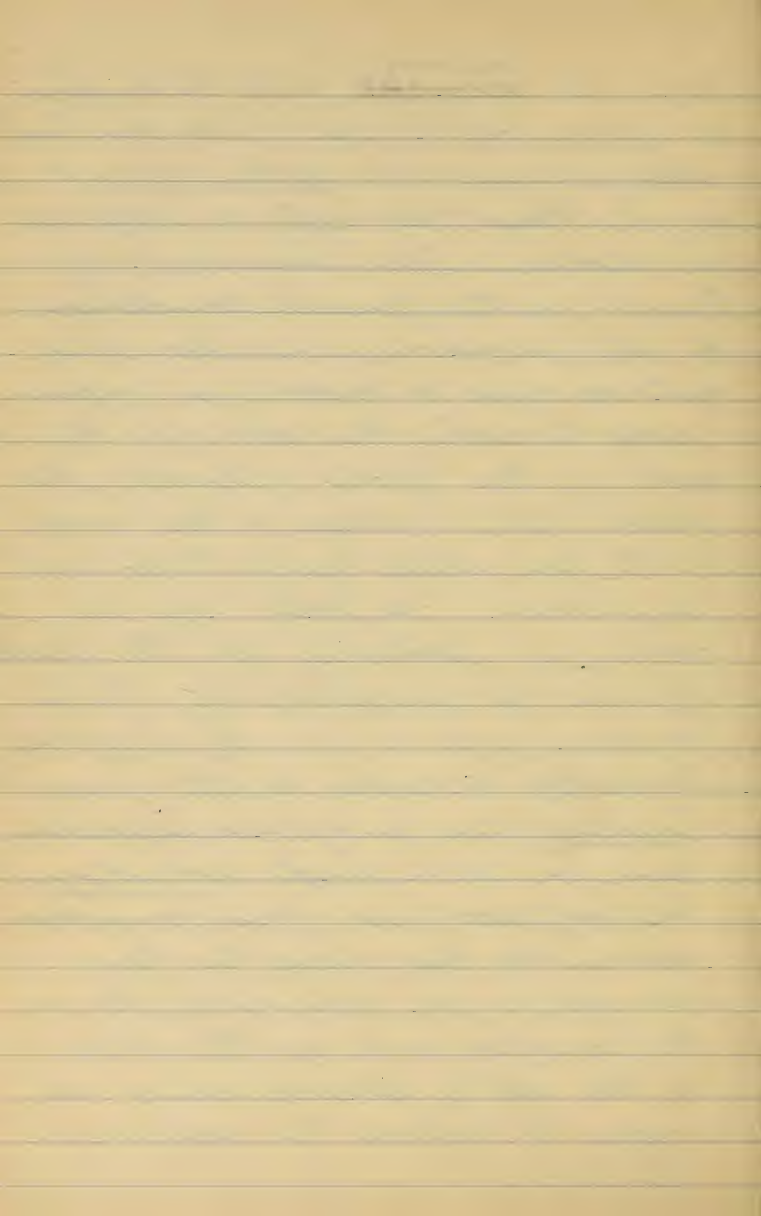
connected with ^{and dependent on} the work of Christ as ^{with} the salvation of the individual. The Church is the fulness of Christ. It is developed from Christ, not made by man. From him it derives all ^{that distinguishes its character and all} that is salutary in it, & in this way alone can we understand ^{doctrine of the work and} the sacraments of the Church. Again, the Church forms its own members & is not a mere aggregation of these members! Further, Christ's redemption is not only the ^{object and} foundation of our faith but the ground of our hope. Hence the close connection between Soteriology & Eschatology. ~~The~~ Eschatology treats of the end of Christ's work in individuals, in the church, & in society.

IV.

Soteriology has been divided into Objective & Subjective Soteriology, which are intimately related. Soteriology is used in a wider & a narrower sense. It treats of Christ's work in us & for us. Objective Soteri-



ology is ^{concerned} ~~connected~~ with Redemption as worked out for us. Subjective Soteriology is concerned with it applied to us & in us. These two imply & supplement one another. The atonement of Christ is the general foundation of all salvation, but upon this foundation must be erected an organisation to apply this work. In the work of the Holy Spirit the work of the Father & the work of the Son alike reach their consummation. The Holy Spirit works by introducing into the hearts of men the knowledge of Christ as their redeemer. If Objective Soteriology be called by the name Christology, then Subjective Soteriology must be called simply Soteriology, but we recognise ~~their~~ connection between the two none the less. The one is as essential to the complete work as the other & the work of salvation cannot be carried on without the cooperation of both.



Lecture V.

19/11/89.

I.

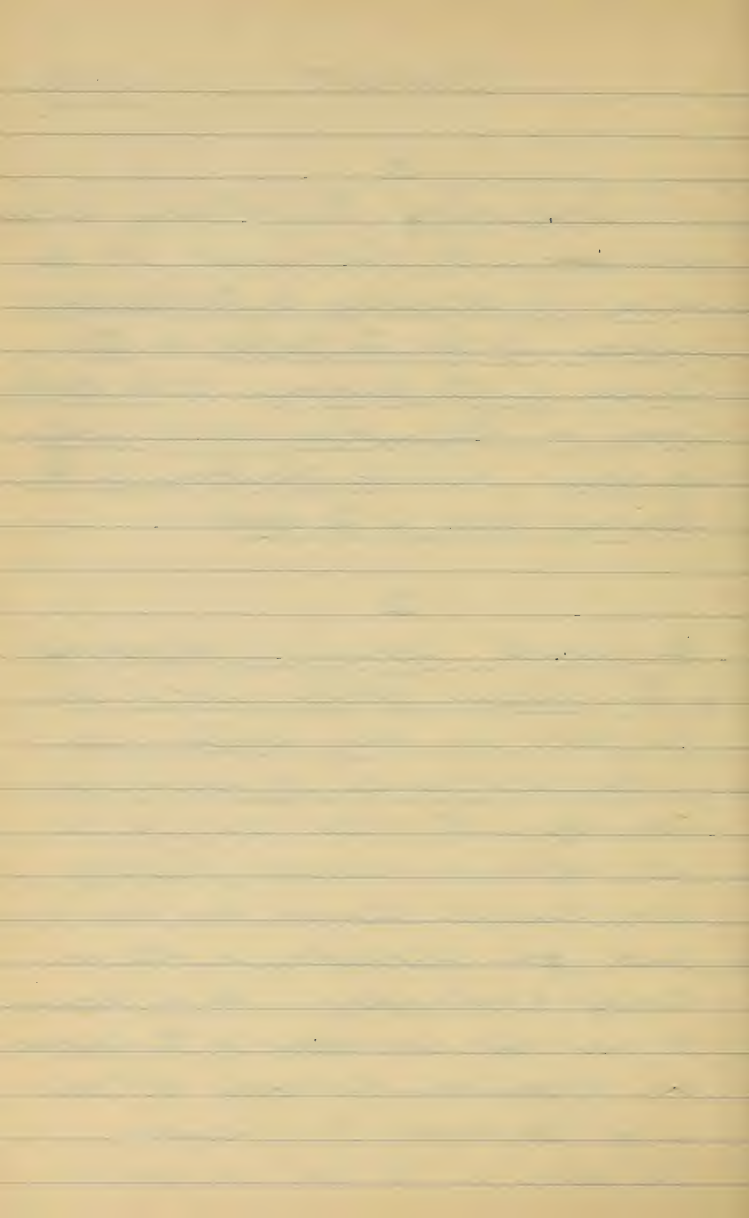
In Soteriology the following subjects fall ~~man~~ to be discussed: (1) The origin of salvation in the Character & purpose of God the Father; (2) the Person of the Saviour; (3) the Mediatorial or Redemptive Work of the Saviour; & (4) the operation of Redeeming Grace in the saved.

II.

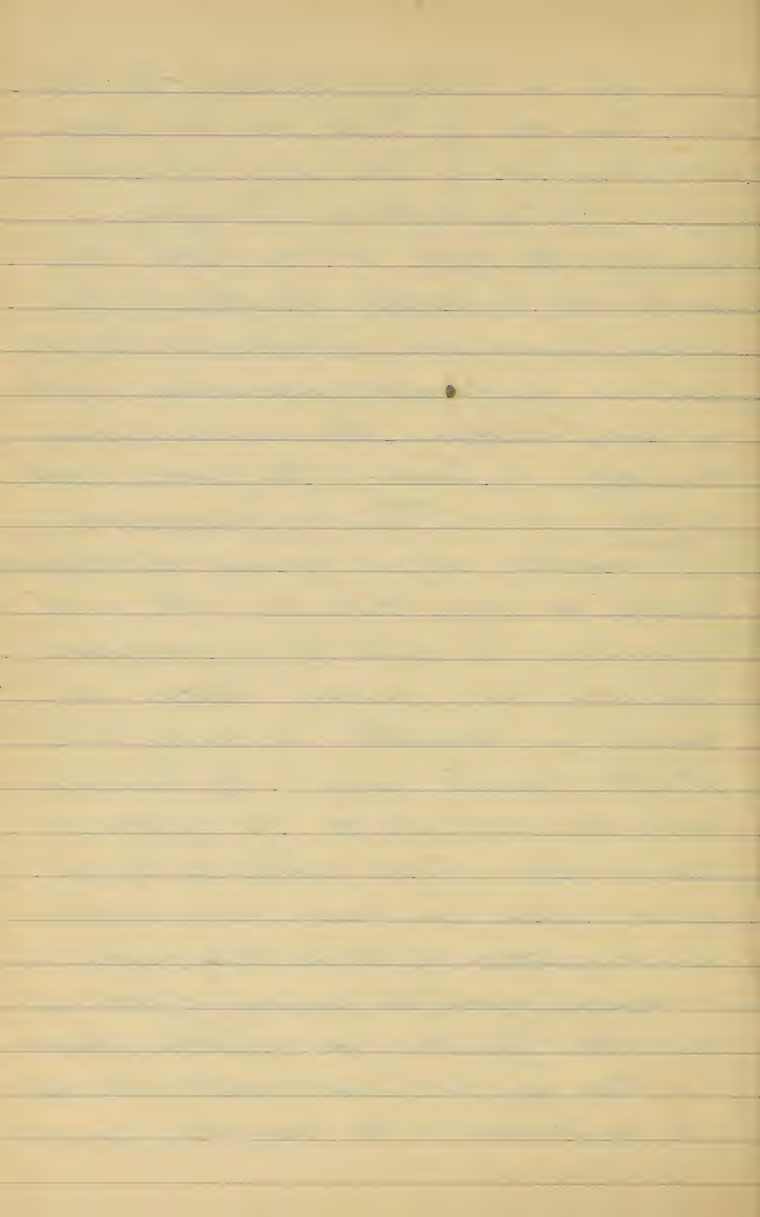
The original ground of Salvation is the eternal fatherly love of God who gave his only-begotten son for the deliverance of sinful men.

Soteriology in the widest sense is the most extensive subject of Theology. Every developed religion has some implied form of soteriology as well as theology & anthropology. As in Mosaism the most distinctive doctrine is the Theocracy & in Mohammedanism the Unity of God, so in Christianity it is Salvation.

The above is the truth we ought to



start with in treating of Soteriology — the Love of
 God. The work of Christ was the carrying
 out of this love of God as is expressly
 declared by the Scriptures. Scripture is
 throughout the record of how God's love
 sought out & brought redemption to the
 fallen human race. Sometimes language
 produces an opposite impression as used
 by some theologians, who seem to oppose
 the work of Christ to the justice & wrath
 of God, but this ^{language} has been exaggerated,
 & ^{the doctrine} is certainly not in harmony with Scripture.
 Christ's own words teach this truth most
 expressly. It could not be necessary
 that God who always loved man
 should be persuaded to change his
 attitude towards man. If there were
 such variance among the persons of
 the Trinity there could never be
 peace either in heaven or in earth.
 In every season of Christ the unity
 & harmony between the purpose & work of
 the Father & the Son is exhibited. Whatever
 love there was in Christ must have had
 its counterpart in the character & purpose
 of the Father.



III.

The Love of God has a sphere of activity within the nature of God as well as in relation to creation. The manifestation of Divine Love in the world leads the mind back to the love which exists in God Himself. Love is "the bond of perfectness" in the trine Godhead itself. If then God is love he must from eternity have possessed an object of his love. If God had no other object the creation of the world was absolutely necessary to Him. Before that the object of His love only existed potentially in himself. His love to the world is ~~only~~ ^{shown to be} pure when he submitted himself to a relation of reciprocity & even sends his Son to endure suffering for the world. The trine God existed in an eternal inexhaustible sphere of Love, which produced creation, providence, & redemption alike. Thus Love is also the essential quality of those who would be brought into communion with God.

IV.

The Love of God is an attribute

which receives different names according ^{as} the relations ^{to him} of his creatures vary. Modern writers sometimes regard love not as an attribute but as the nature of God. Thus Kitzsch & others. This view they base on the words "God is Love". This however means only that Love is the central perfection which gives ^{its chief} ^{+ completeness} feature to the Divine character. God is love, but ^{his love is a} wise, holy, & righteous love. Love does not take the place of these other attributes. It has ^{moreover} many manifestations. The chief of these in the N. T. is grace. The grace that seeks the sinner is compassion & pity, the grace that bears with ^{him} long-suffering, & the grace that forgives him is mercy.

V.

The Love of God to man as creatures which he has formed in his own image is the characteristic of his common Fatherhood in relation to men, & hence the doctrine of the salvation of men must never be separated from that of the Fatherhood of God.

God is the Father of men & in this is implied:
 (1) that God stands in a close living relationship to men & has practically to do with him as one person with another. He is no mere conclusion or abstraction or entity of the mind, but a person holy, loving, & close to us. (2) That he is not only their Creator, but that men bear in some degree his image. Paternity is not mere origination, but origination of that which has a kindred nature. God is the Father of personal & reasonable souls, because he himself is personal. (3) That God feels towards men as a father towards his children & has affection to them as his offspring & has care ^{for them} like that of an earthly father towards his children. This may be traced in his dispersion of mankind, in the adaptation of the world to man, ⁱⁿ the providence of God, & above all in redemption. The Fatherhood of God was before all his works. It rests not on Creation & Providence, but has its existence in the nature which prompted creation & underlies providence, & which planned completed & applies redemption to mankind.

VI.

The Eternal Fatherly Love of God is love, not merely to the regenerate or the elect, but to the whole human race.

Some speak of God as the Father of unregenerate men merely, in a ^{cold} distant way ~~or~~ in name only, ^{& consider} that his care of them does not arise from love. The views of men have become confirmed either through unworthy passions or erroneous doctrines. If God had not been the true Father of men, he would never have sent his Son to raise them from their fallen state. His redemption was the result of his love to all men, & could never have been the origin or cause of it. Many even think of the redemption of God as not for all but only for the elect. This is precisely opposed to the spirit & teaching of Scripture. To advance any other view than that of Scripture is to preach a gospel completely opposed to that which God has given to men. The elect are the "whosoever will", the non-elect are the "whosoever will not."

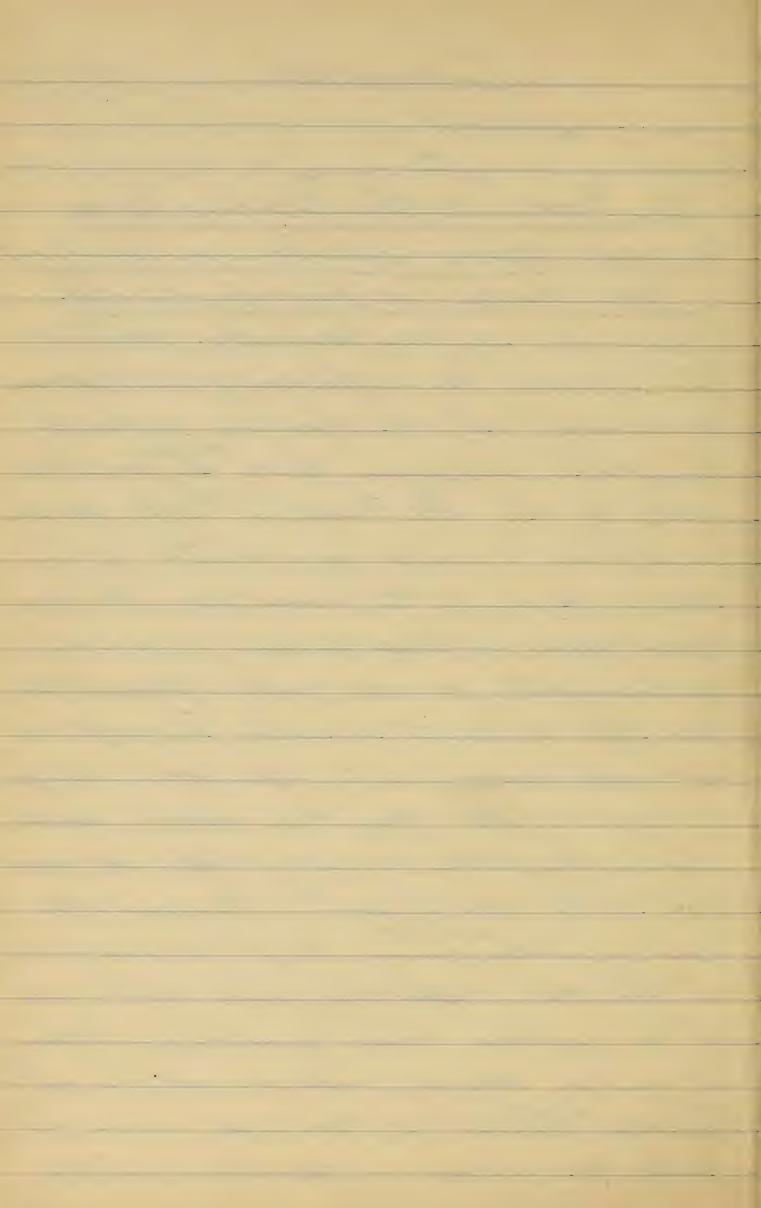
Lecture VI.

21/11/89.

I.

The Power of the Divine Love
to save some depends on its being
a love which is offered to all.

This truth has been admirably stated by Dr. Chalmers. "By implicating the doctrine of election with the primary overtures of the gospel the dogmas place ~~the~~ ^{the gospel} beyond the reach of all. All through the Bible pardon is addressed to every man on the ground that he belongs to the human race. On this ground alone is there warrant to anyone for their faith. No one could otherwise take the offers of God to himself. The gospel is so framed however as to hold forth its offer of grace to all. Any other method would darken the whole message & could not bring joy to the heart of any." The error & the evil is a very ^{serious & a very} common one, & the consequence is that men present the gospel as Christ & his apostles never presented it. Election is among ultimate mysteries, not among ^{primary} practical ^{realities and} realities, & there is no warrant for putting what is cast in speculation into the



first place in practice. This truth is stated with great precision & caution in the Westminster Confession.

II.

The Atonement of Christ, far from standing in any relation of opposition or exclusion to the eternal & universal fatherhood of God, can only be rightly regarded when viewed as the way which his fatherly love has been necessitated to take in order that consistently with the justice of His nature & the moral fitnesses of His universe he might deliver & save his lost Children.

Through Christ God is seen to be our Father, not made our Father. Christ died to reveal to us that God is our Father. Many who have insisted on this truth have been accused of overturning the doctrine of the Atonement. This charge, ^{though it has some truth in it} has however been greatly ^{exaggerated}. We must not look at the ^{fatherhood} ~~attribution~~ ^{need of the} ~~of God~~ ^{of God} in such a way as to overshadow this

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~~Stonement~~
~~fatherhood~~ of God. But although God is our
Father, it does not follow that he stands in
no other relationship to men. We must always
ascribe anger, hatred, wrath, to God. We could
not respect either man or God if they were
incapable of these feelings. There are anger,
hatred, wrath, which are excellences as well
as defects. ~~If~~ If we regarded God as merely an
amiable being we would need to deny to
him moral nature altogether. ^{and possibility of true love.} God must have
had very strong reason for giving up his beloved
Son. The very magnitude of the sacrifice
involved in the ~~Stonement~~ shows that very
^{it makes it impossible to regard as mere reconciliation of man to God.} great difficulty had to be overcome. When we
take most account of these obstacles, then
we can understand & appreciate it most fully.
If love is in proportion to the difficulties
to be overcome, then the love of God which
resulted in the death of Christ must be
infinite. If justice wrath & anger belong to
God, then we must regard his love, ^{not as less, but} as all the greater.

III.

The Fatherhood of God, when
acknowledged at all, was only very
vaguely acknowledged in Heathendom.



Perhaps wherever men are they have some sense of a will or wills higher than their own which demand their homage. Only in revealed religion however do we find men drawing near to God intelligently, ^{& lovingly as children} to a father.

The systems of India are in many respects wonderful creations. Their Pantheism however ~~has~~ ^{has} stood in the way of men's rising to the conception of God as a father. The idea that God cannot be the single first cause excludes the belief in fatherhood. Even in Buddhism the heart shows that it vainly seeks a heavenly father. The Brahma too is a vast personality which cannot inspire the human heart with affection ^{it is too abstract, too inaccessible, to give rise to a warm faith and love.} towards him. The religion of the Classical world had still less a conception of a God of love or even of ^{holiness and} justice, yet Homer & others look on the gods as fathers of men. Cf. St. Paul's quotation "For we are also his offspring."

IV.

Belief in the Fatherhood of God is not a fundamental characteristic of Indo-European as distinguished from Semitic religions.

Principal Fairbairn states & depends ^{opposite} this.

view by contrasting both the conceptions & the forms of worship of the Semites & the Indo-Europeans. But this generalisation, like most others, is not well-founded. The Roman & Greek had some idea of divine fatherhood, but very little. The fatherhood of the God of the O. T. is far more discernible than that of Western heathendom. Polytheism & monotheism certainly necessitate some sort of distinction in their conceptions, but that of the latter is more purely that of fatherhood than that of the former. Polytheism tends to degrade & make superficial the fatherhood.

V.

The Fatherhood of God was distinctly taught in the Old Testament, although in an imperfect manner.

It is often said that there is a wide distinction between the God of the O. T. & the God of the New. Certainly the view of the N. T. is more ^{profound,} complete, & spiritual than that of the Old, but is not essentially distinct from it. In both God is above all things pure holy & righteous & requires the same qualities in man. If ^{we} as

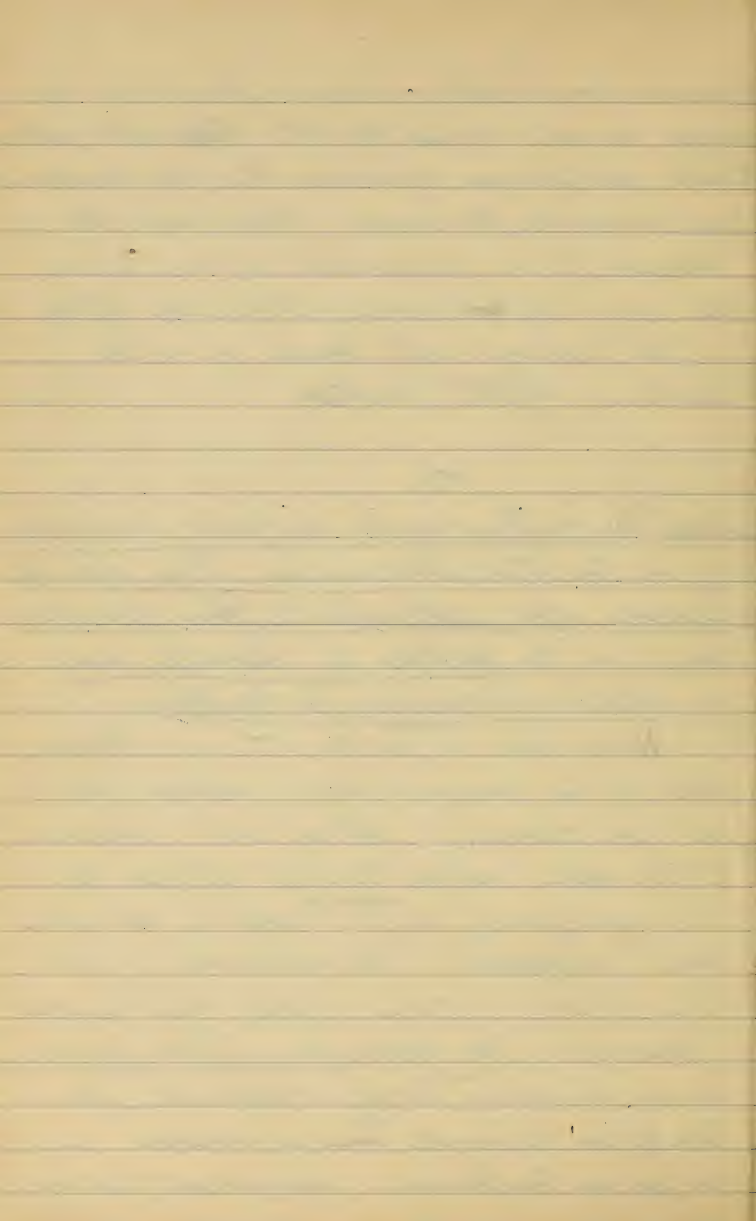
See Oehler.

Christians have such a view of God, it is not
alone derived from the N.T. Thus with justice,
truth, faithfulness, goodness, the two conceptions
are essentially the same. Thus even the
Fatherhood of God is revealed in the O.T. in
the making of ~~God~~ man in the image of God,
in God's dealings with Israel, & in the
teaching of the prophets.

VI.

When the Fatherhood of God is spoken
of in the Old Testament, it is almost
always with reference to His relation-
ship to the people of Israel as
an elect & covenant people.

While God is ^{revealed} in the O.T. as a Father,
still it is comparatively seldom that
he is so spoken of, & rather with reference
to the whole nation than to individuals.
The significance of this ^{distinction} has probably been some-
what exaggerated. The relationship is held
to be general & external rather than spiritual
& personal. The relationship of God however
is in no sense, ^{merely} local or national. ^{God is called a Father because of His actions as a Father.} The
love of God to Israel ^{also} ~~was~~ is exhibited in
so far as the Israel reciprocated that love.



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The idea of the Fatherhood, is far from being narrow & local, is essentially a broad & universal idea. Israel was no more than the starting point, from which God's Fatherly Love might be revealed as extended to all mankind.

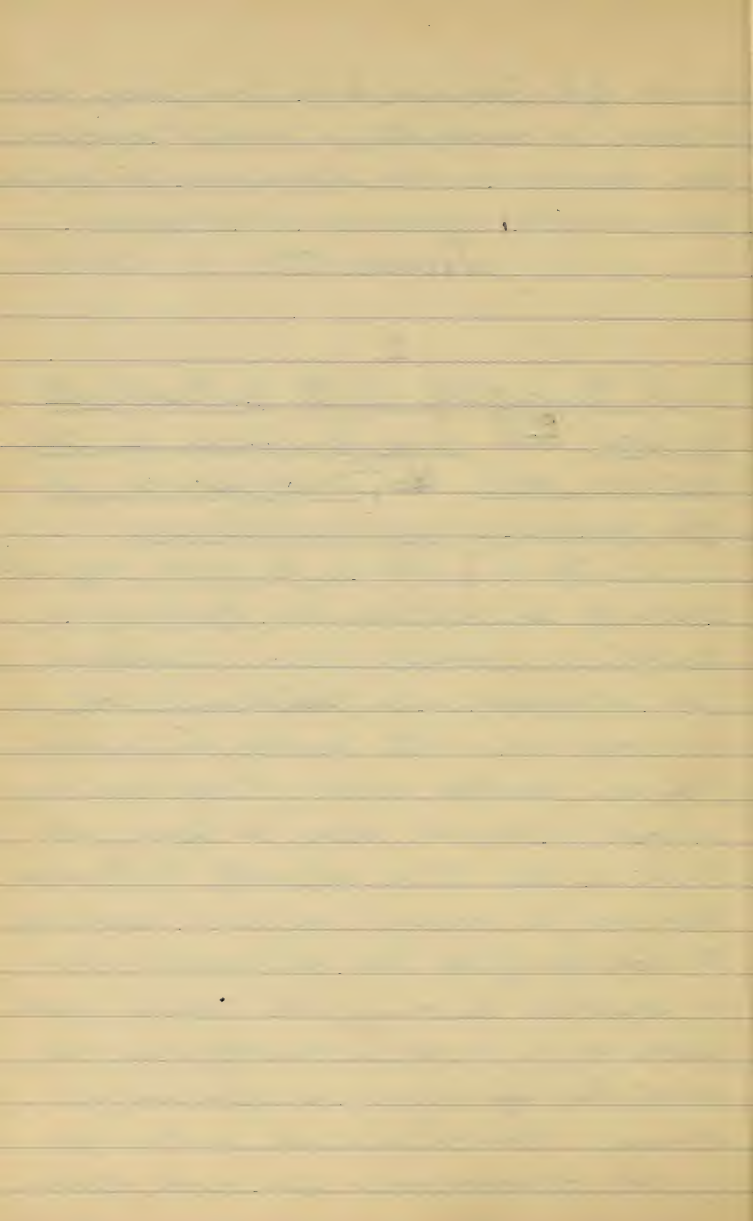
Lecture VII.

22/11/07

I.

A Knowledge of the Fatherhood of God ~~can~~^{could} only be given in connection with ~~the~~^{the} ⁱⁿ consequence of the revelation of his holiness.

In the O.T. God is far more frequently spoken of as Lord God, God of Abraham, the Holy One of Israel, & so on, & seldom are individuals called **children of God**. God was Father of the Israelites only so far as they were Israelites indeed. It was thus a profound & elevated idea. It began with Israel in order to be extended to all nations. There was an obvious & sufficient reason why the Fatherhood of God was not revealed earlier in Scripture. The aim of the earliest dispensation was to reveal a knowledge of sin & to reveal God especially in his righteousness & holiness. Although it is only in the light of God's Fatherhood sin is seen in all its horror,



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at without a knowledge of sin the knowledge of God's Fatherhood & could only be hurtful. Hence the reason why the full revelation of God's nature was deferred.

II.

The Fatherhood of God was taught with incomparable fulness & distinctness by Jesus Christ.

This is what most distinguishes his teaching from that of all that preceded him - heathen sages & inspired prophets alike. Though he ascribed to God no other attributes than those revealed in the O.T., yet he brought into far greater conspicuoness & emphasis the Fatherhood of God: - E.g. in the Sermon on the Mount, to the Woman of Samaria, the Prodigal Son, & the Lord's Prayer. None of the influences with which he was surrounded can explain the depth of this teaching apart from his own personality & the indwelling of God. In revealing himself as the Son of God he revealed the Fatherhood of God to himself as unique & peculiar in virtue of which he is the eternal object of the Father's love & which is in no way altered by his humanity.

III.

God Christ made known the
Fatherhood of God by his Life as well
as by his Doctrine.

He not only taught the truth with wonderful fulness but showed in his life an example of perfect obedience thereby showing his filial relationship with God. In being perfect ~~also~~ as a son he showed his true Sonship. Were God solitary omnipotence he might be conceived of as creating in order to have object of his love. Further we might believe that whatever good there is in us has its source in God, but it would be inconceivable that his goodness were the prototype of ours if there were no subordination of Son to Father in the Godhead itself. Mr. R. H. Hutton in his essays brings out this idea with great force. In order that we may fulfil our duty as sons to God, we require to believe in the eternity of the Sonship in the Godhead. From this is derived all the strength of Christianity, & ^{it} robs every other system of any strength it may possess simply by outshining them all in the brightness & power of this one truth.

IV.

Apart from the Revelation which God has made of Himself in Christ, the mind cannot possibly attain to a sincere & well grounded conviction of the truth that God is really a Father with all a Father's love to the children of men, from want of evidence of sacrifice on His part.

See "Theism." Last chapter - "Mere Theism Insufficient."

Lecture VIII.

25/11/89.

[History of the Doctrine of the Fatherhood of God. This doctrine has not received full justice or development till recent times. By mediaeval theologians the Fatherhood of God was merely considered in relation to Christ & not to man. In the Protestant statements, on the other hand, God is expressly spoken of as the Father of believers. In this latter sense it is treated of clearly in the Westminster Confession. In the wider sense the Fatherhood was not denied, but almost

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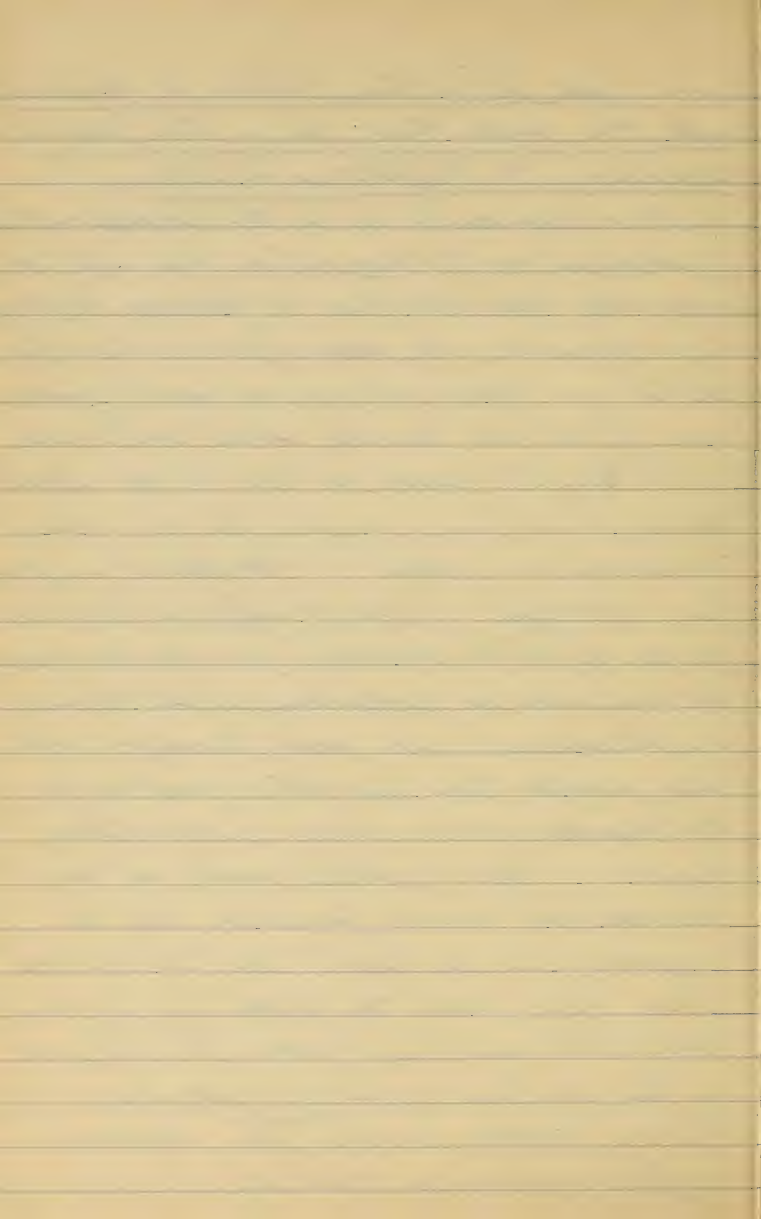
enored in the 17th + 18th centuries. In the present century Maurice, Robertson of Brighton, & many others set forth the truth of the Universal Fatherhood with great emphasis. By some this was regarded as heresy, by others as the foundation of true theology. Later on it was made the subject of treatises by Principal Candlish & Professor Crawford. The former denied the Universal Fatherhood, & represented the doctrine of the Westminster Confession as in the last degree vague & indefinite, & propounded that the Sonship of the redeemed is substantially the same as that of the Redeemer himself differing merely ^{in its degree & in} the grounds on which it rests. Dr Crawford on the other hand argued for the common Fatherhood, but at the same time maintained the special Fatherhood as set forth in the Westminster Confession, & defended it against the school of Maurice & Robertson whom he considered to have ignored the distinction.]

I.

The Salvation provided by the
Fatherly Love of God was demanded
by his Justice, & can only be
understood aright when the

truth that he is the Father is combined
with the truth that he is the Moral
Governor + Righteous Judge.

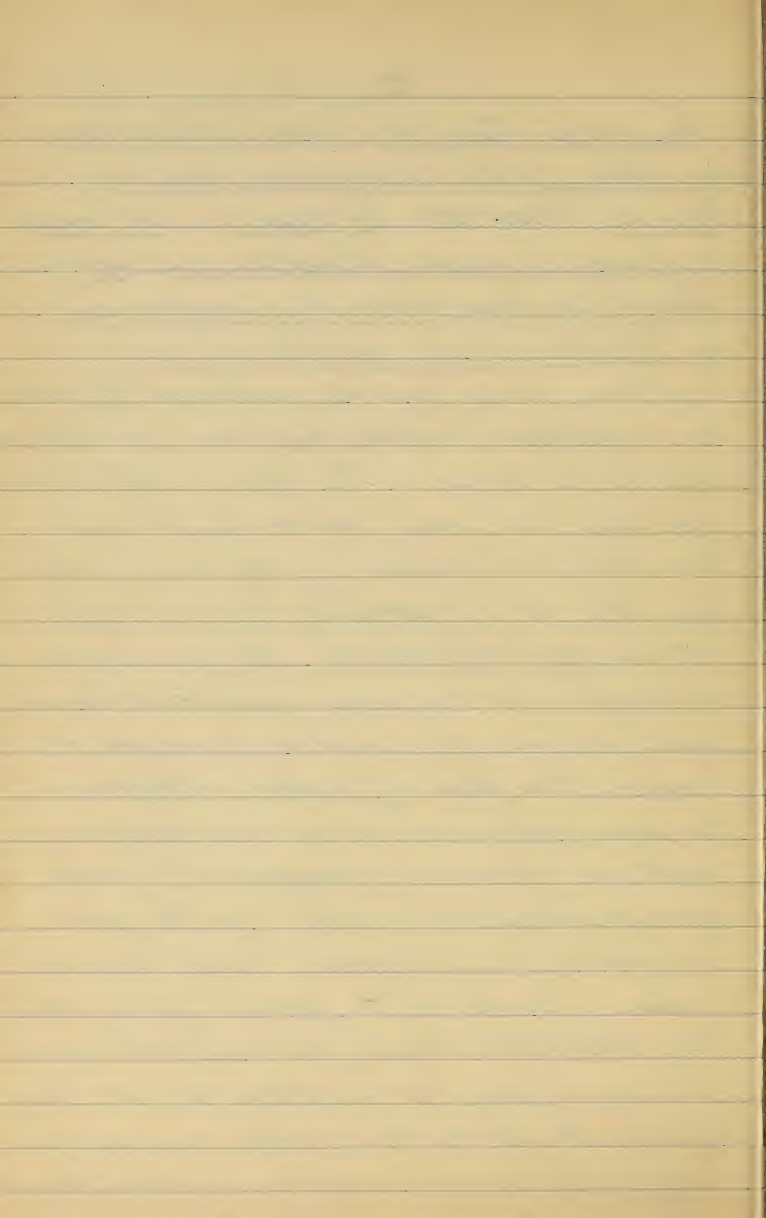
It is erroneous to see in the Scriptural unfolding of salvation only the Love of God. This is to take a one sided view both of God + of salvation. Justice is as essential to the nature of God as Love. This we find from looking into our own nature + consciousness. If we make him holy without love, ^{we} make him a Being to be dreaded, not loved; if good without holiness, we make him a phantom who can neither be respected nor revered. Scripture uniformly proceeds on the principle that the two phases of God's character are not at variance but are viewed as cooperating in the scheme of redemption. We must therefore not only regard them as both existing in the character of God, but as indissolubly blended. God's justice must not be regarded as merely punitive, but as depending on his love. His love, on the other hand, seeks the happiness of men, but at the same time seeks their holiness as the only true ground of happiness. Either Justice or Love ^{by itself is} ~~are~~ Justice or Love falsely so called.



II.

In order that we may recognise
aright God's character as a
Moral Charact Governor, we must
realize what Justice is, and
attend to the natural sentiment
of humanity regarding it.

Man has a natural sentiment of justice. The human heart revolts against wrong, & even though men are at variance as to what is right & wrong, none deny that wrong deserves punishment. Some hold that punishment is purely an invention of society for the preservation of order & security & arising from self-interest on the part of the multitude. In this view punishment becomes merely a matter of numbers & strength, & removes the idea of justice altogether. Conscience pronounces against evil itself as well as against its consequences, & calls for punishment of injustice for the cause of justice not of interest. Every honourable nature is shocked at the prosperity of the wicked. The sight of the actual punishment may wound our sensibility, but nevertheless we all desire the punishment that an outraged conscience can inflict. If, however, he repents, our nature prompts

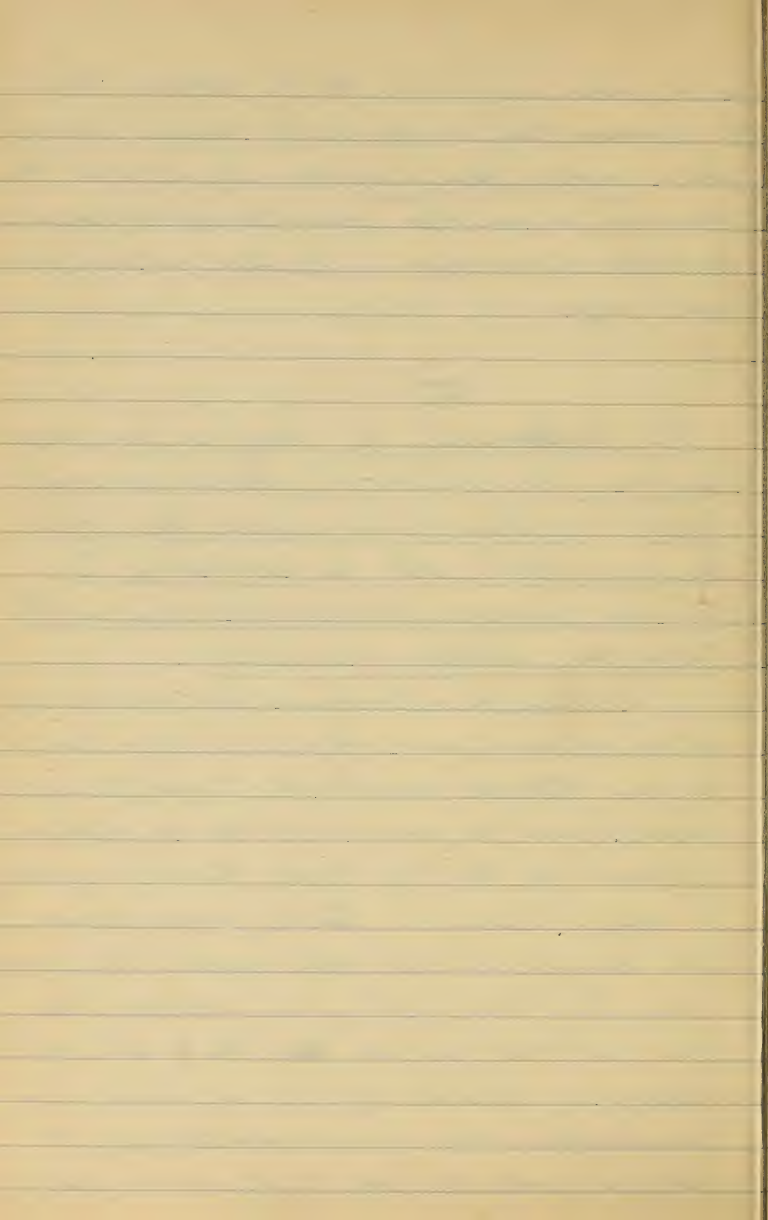


us to pardon on condition that the repentance is true - the repentance that answers to the demand of conscience which involves pain & remorse. If we desist from punishment ^{from the impulse of compassion or} on any other ground, we must do so under the protest of conscience. If there be crime there must be suffering.

III.

The Sentiment of Justice in man implies the reality of Justice in God, & the latter that sin will be punished with a severity to which reason unassisted by revelation can assign no limits.

If there be a sentiment of Justice in ourselves we must have derived it from God, & he must therefore have had it to give to us, & hence it must be essential to His own nature. We have then the two truths that God is just & man is a sinner. While justice reigns sin cannot remain unpunished. The punishment it is true must be in proportion to the sin, but who can say ~~that~~ the ~~p~~ sin itself deserves. Reason can set no limits to the punishment of sin. The punishment certainly does not end with this life, & if men can justly

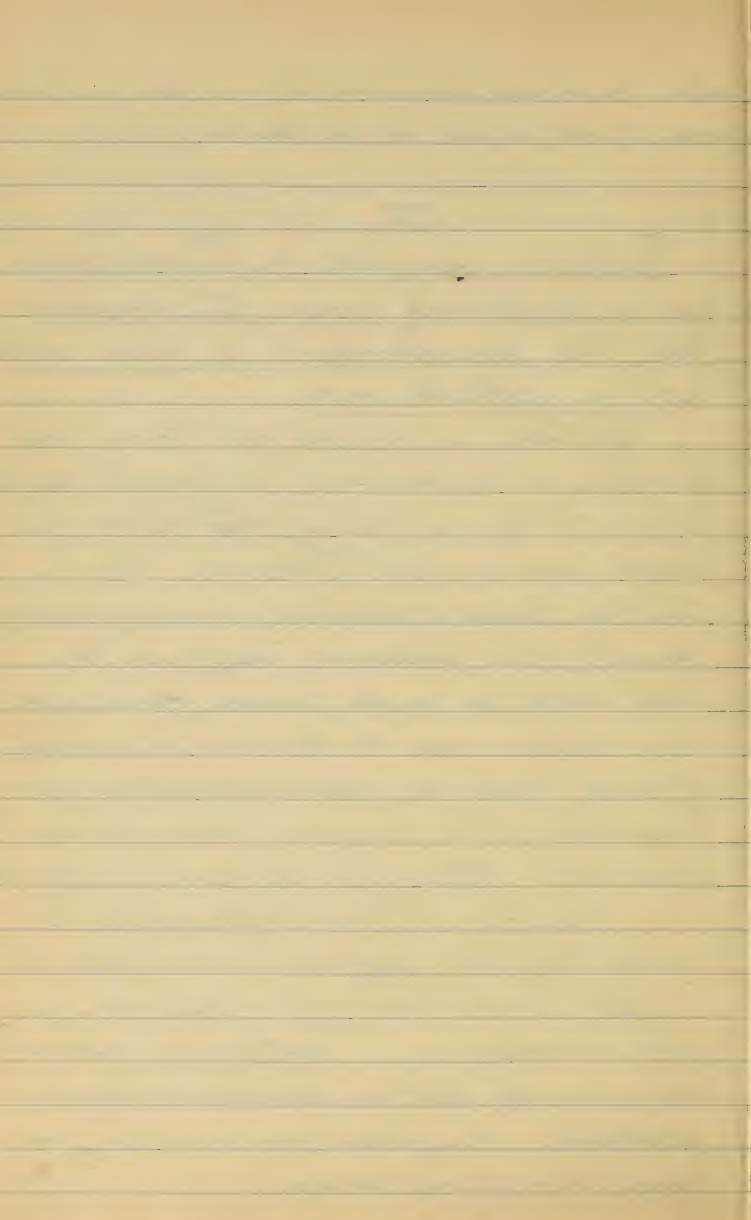


inflict the extremest punishment on men, how much more must it ~~not~~ be just for God likewise.

IV.

Reason unaided by Revelation
has no warrant even to assert
that the punishment of sin will
not be without end.

So long as we do not know what punishment sin deserves, we cannot assign limits to the punishment, ~~but~~^{and} neither can reason pronounce it to be ^{not} eternal. Sin in this life tends to develop & increase itself. Hence if sin perpetuate itself into the other world we might conceive punishment to be at once just & eternal. Punishment of itself does not necessarily produce repentance, & so long as there is not repentance there is a necessity of further sin. Mere fear of Divine displeasure is not enough. The only sufficient cause could be a real sincere love of God apart from fear of his displeasure. Further we have no warrant to say that sin cannot be eternally perpetuated. Any further hope cannot come from Reason but only through Revelation.



V.

Reason requires us to seek in Revelation for information as to what sin deserves, & revelation informs us that sin deserves a punishment inconceivably terrible.

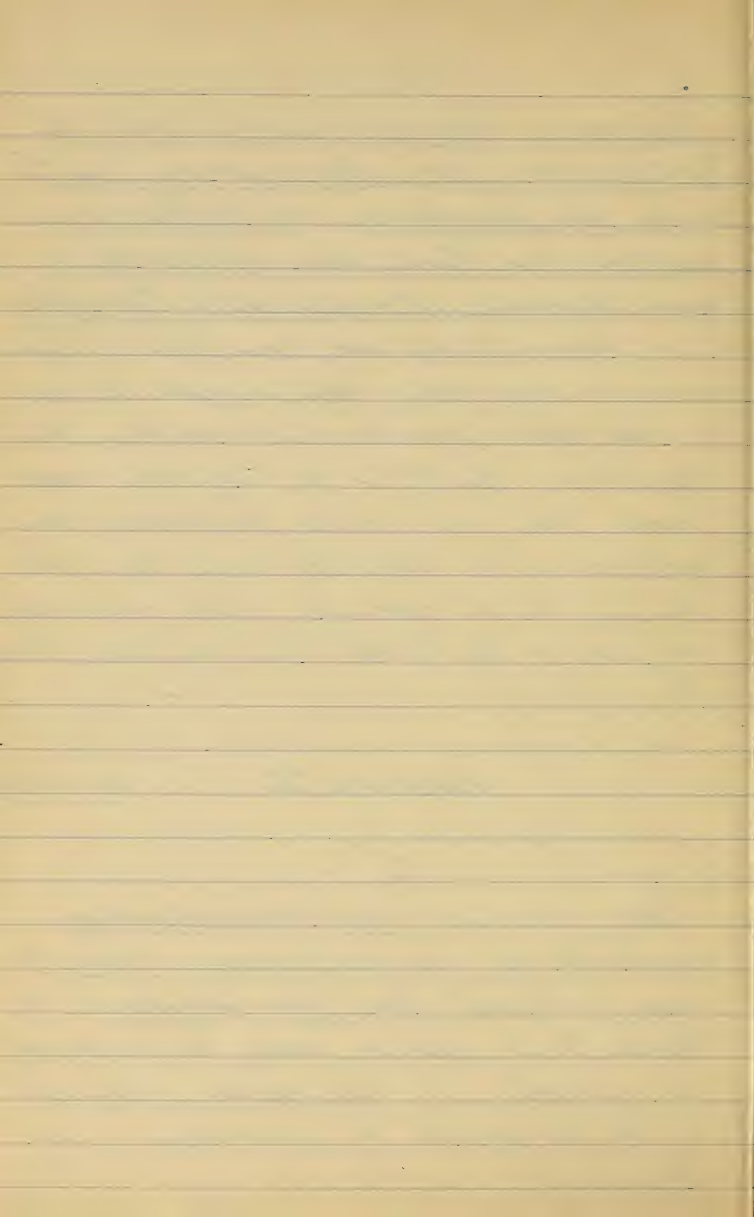
Reason, though not competent to give us information itself, yet suggests to us to seek such information in revelation. The legislation of the N. T. is infinitely more severe than any worldly legislation. This fact cannot be explained away. There still remain terrible warnings which could only be given if the guilt of sin were itself terribly great.

Lecture IX.

28/11/89.

I.

God cannot be consistently conceived of as allowing sin to pass without due punishment, & hence that mercy may be exercised a method of salvation required to be provided & revealed by Himself.



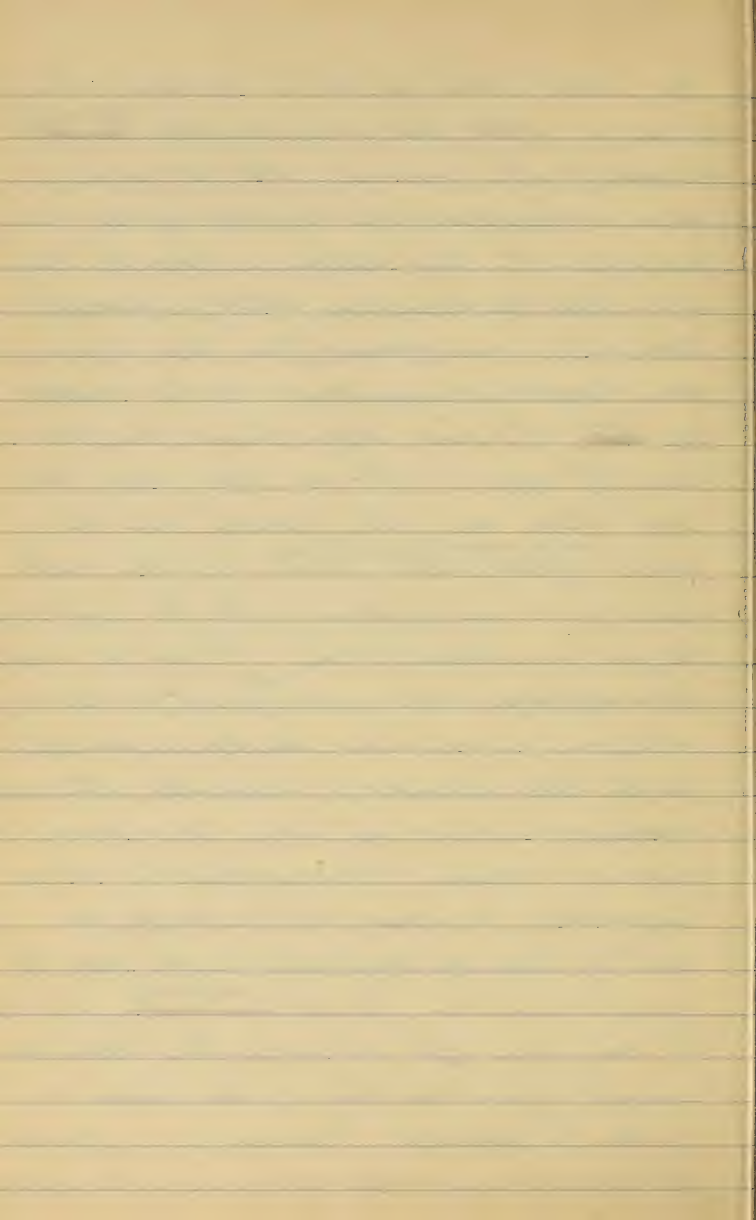
God is love & cares for all his creatures, & thus it may be expected that mercy towards the ~~sin~~^{sinner} if consistent with justice, will be shown.

Yt it is significant that it is not in the O.T. but in the N. T. that hell fire is spoken of. It is true that the divine love of God is revealed there, but it is just because of this that it is so stern towards the unrepentant. In this respect

the ~~law~~^{law} of Christ is far sterner than the law of Moses. It was only when the love of God was fully revealed that the wrath of God, ^{as the consequence of his holiness} could also be fully revealed.

Hence we cannot conceive of the love displacing the just punishment of sin. If law be violated ~~he must~~ either God must, punish the violator, or let him go free, (unless salvation be provided).

But the latter alternative is inconceivable as the course of action of a holy & just judge. It is hence contrary to reason to believe that sin will go unpunished. A contrary view has chiefly been held by those who have failed to acknowledge the guilt of human sin. Deists ^{uniformly} ~~unanimously~~ hold that if man repent God will forgive them without punishment. From their point of view however this position is unfounded. Repentance is no reparation for offence & cannot place the sinner in the position



of one who has not sinned. The only ground for such hope can be found in the Revelation which Deists deny. Now suppose we grant that God does pardon all who truly repent, but how can a sinner repent of his own sin himself? Does not repentance require the very help which the Gospel alone provides? Again, if every one does his best we grant that he is accepted & saved, but who does his best? & is not some power above himself necessary to enable him to do his best?

II.

Salvation implies an eternal and gracious plan or purpose in God to deliver sinners from their ^{depravity and} ~~interested~~ guilt & to reunite them to Himself in holiness & happiness.

Salvation cannot be wrought out by man himself. God requires perfect obedience, & if in a state of sin, man cannot recover of himself the position he has lost. In God's ^{alone} mercy, can he regain that position. The purpose of God must be like Himself eternal & immutable. We cannot conceive of it as having a beginning, or then we should

have to conceive of a time when God was ignorant of the need of the salvation he should have to provide. Again, God's plan is a unity, not a number of detached or independent purposes. The N. T. speaks only of the decree, not the decrees, of God. So the Confession of Faith, & the Larger Catechism (in reality). Scripture expressly states that redemption is included in God's decree. This ^{is} a truth of supreme importance. It amounts to the statement that salvation comes from God not from man, & its foundation must be the eternal loving will & purpose.

III.

God's purpose of redeeming
mercy must be regarded as an
act of Divine Sovereignty, &
sovereignty must be carefully
distinguished from arbitrariness
or capriciousness.

IV.

In the exercise of His sovereign-
ty God shows only mercy &
goodness, all the severity which
he displays being demanded by

Justice.

The sphere of mercy is essentially that of sovereignty. It manifests itself in divine pardon & freedom where they are unmerited & where their bestowal is a matter of good pleasure. But where there is sovereignty? there can be no caprice. Any other view is totally derogatory to God's holiness & nature. All God's acts have a reason for them even though we cannot discern the reason.

Again, if God sheweth mercy to whom he sheweth mercy it cannot be because a man merits it for no man deserves it. Hence salvation cannot be applied to any man because of any merit ~~it~~ in the man himself. His plan of mercy includes a gracious election ~~of~~ to salvation of those who shall be saved. Faith is not the cause but the sign of salvation. Salvation however is a process realised only through means. If God is omniscient mere reason constrains us to believe the doctrine of election as essential. But the doctrine must be handled with caution. Sovereignty again is not mere supremacy, but is essentially freedom & choice. God as Judge is supreme but not necessarily sovereign. Supreme justice or supreme judgement

are misleading phrases. Only where the Divine act is not prompted by justice alone does Divine sovereignty come into play. Punishment is what God cannot but inflict when acting according to equity alone. Salvation & mercy belong to the sphere of freedom & sovereignty. In this light ought ^{God's purpose & decree} ~~salvation~~ to be viewed.

V

The Divine Purpose or Plan of Redeeming Mercy was progressively unfolded - as described in Scripture

God's eternal purpose of saving man is laid as the foundation of all history as shown in the Bible. The work of redemption has its successive stages, but the self-revelation of God in order to raise man to Himself is its central point. Every thing is brought to pass in order to prepare the way for the completion of salvation. Its appearance is not a meteoric phenomenon, but a thing slowly prepared for through all previous history. It begins with the promise given to Adam, & is followed by the promises to Abraham Isaac & Jacob, & all through the O.T. history.

The Law of Moses was a "schoolmaster to Christ,"
 & throughout the time of the prophets the
 Messianic promise was foretold & developed.
 These predictions bring prominently forward
 the nature & person of the Messiah & the
 grounds of his work, & thus led the way
 for the universality of the new dispensation.
 John the Baptist was the keystone of the
 whole preparation. The whole plan was
 developed not so much like a building
 as like a living & growing organism.
 It has in it the germ of a succeeding future,
 & is prognostic throughout of the coming
 period. There is, it is true, another
 view of the religious history of Israel,
 but it does not really alter the state of
 the case. It simply affords a different
 view of the way in which the history
 was built up. The actual process of
 development is not the least affected
 by the most advanced literary & historical
 criticism of modern times. However they
 may alter ~~the~~ our views of the O. T., yet
 with it all there will not be a single line
 the less of the Messianic prophecies nor a
 single event the less in the preparation for Christ.

Lecture X.

27/12/89.

I

The Idea of Election pervades both the Prophecy & History of the Old Testament; it lies at the basis of the Theocracy. God's Fatherhood of Israel & Israel's Sonship is the relation constituted by election. Election is only presented in the Old Testament, however, in a purely practical & religious manner.

The idea is a very prominent one in the O.T. This idea, however, is very different from the ~~subject~~ ^{election} which has been the subject of controversy among theologians. God is represented as over all; & hence directly events are not the results of mere chance or even of natural law, but the effects of Divine Choice. God's election moreover is not only confined to the chosen people. Creation was an act of the Divine Will; so also he is represented as determining the way of man. Not only was it ~~the~~ Israel that he led & directed, but even the heathen nations around them. In the history of the patriarchs the idea of election comes out very sharply

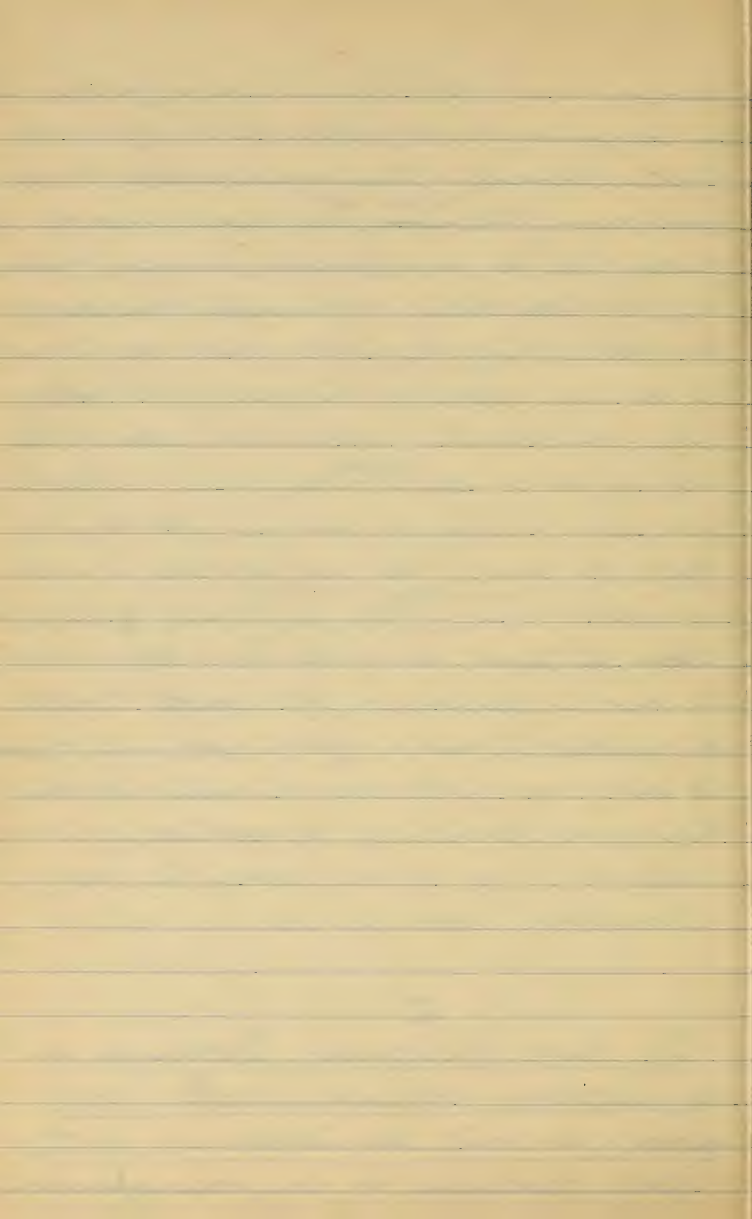
but the idea is far more conspicuously represented in
 the whole Theocracy of Israel. He assigns to them
 a special place in history, & makes them the centre
 & turning point of all events. The whole government
of God is, ^{thus} set forth as an act of election. In no
 other manner could his government have been possible.
 Israel is the object of his special care; they did not
 choose God, but God chose them; & all the events that
 befel them were due to God's love & faithfulness. In the
 theocracy they were taught that they had religious privileges
 far greater than other peoples, & a special mission
 assigned to them, & that those privileges & that
 mission were due to the will ^{of love} of God alone. The
 teaching was a Revelation, & ^{therefore} not a thing which
 they could not see in the facts of their history.
 It was not a mystery inaccessible to reason
 nor in any way a transcendental fact, but a simple
 fact teaching that all things are known by God,
 that all things proceed from & are judged by him,
 & that to sin in knowledge is worse than to sin in
 ignorance. It is true that all the events were em-
 braced in the pre-conceived plan of God. The brothers
 of Joseph ^{were} responsible for their wickedness, but it was not due
 to a wicked purpose of theirs, ^{that things turned out as they did} but to the overruling
 purpose of God. The election was manifest
 in the covenant of God with Israel. So outward

Jer. 18:1-10

seeming indeed that covenant was a failure, but by its failure it but prepared the way for a new & better covenant. There was an election (it was hereby shown) that ^{included not only} ~~placed~~ the outward events of history but ^{also} the inner spiritual blessings of nations & of individuals alike. Cf. Jeremiah's illustration of the Potter. Though the potter's vessel was marred it was not marred by the fault of the potter, but by the material of which it was made. As the clay was bad so was the ^{Jewish} nation perverse. In this there was nothing arbitrary or capricious in the action of God. The parable does not teach that a nation is in God's hand ^{in any arbitrary or absolute sense} as ^{mere} clay in the hand of the potter. What ~~he~~ taught was that God chose Israel to serve his purpose, & if it failed to fulfil his purpose, he had a right to work on it & mould it until it was fit to serve his will. In this there is no doctrine of predestination or necessitarianism as that doctrine has been understood by modern divines.

II.

The New Testament Teaching as to Election originated with our Lord & had the teaching of the Old Testament as its presupposition



Foundation. It universalises that teaching while retaining its essential features.

As a whole the O.T. implies an eternal purpose of God to redeem mankind through a great spiritual revelation. The O.T. is Messianic just in as much as it expresses this purpose. Israel was a stage in the realisation of God's purpose, but notwithstanding their failure that purpose had stood fast, & now the type was to give way to the reality. Nevertheless the reality was to be like the type. Election ~~is~~ now ^{means} entrance into the new Kingdom which Christ came to open. The new Kingdom is very different from the old however. It is a universal Kingdom. Its foundation is God's love for humanity. Its design is to unite, save, & sanctify humanity. The offer of admission is to be made to all - to man as man, so that all mankind may be like the Son of man.

In the Gospels Christ is represented as giving various representations of the conditions of entrance into the Kingdom. The call is ^{designed to be} made to all. It is implicitly universal. Many have refused to accept it, & others only seem to accept it. It is a spiritual Kingdom & therefore the ^{admission} ~~step~~.

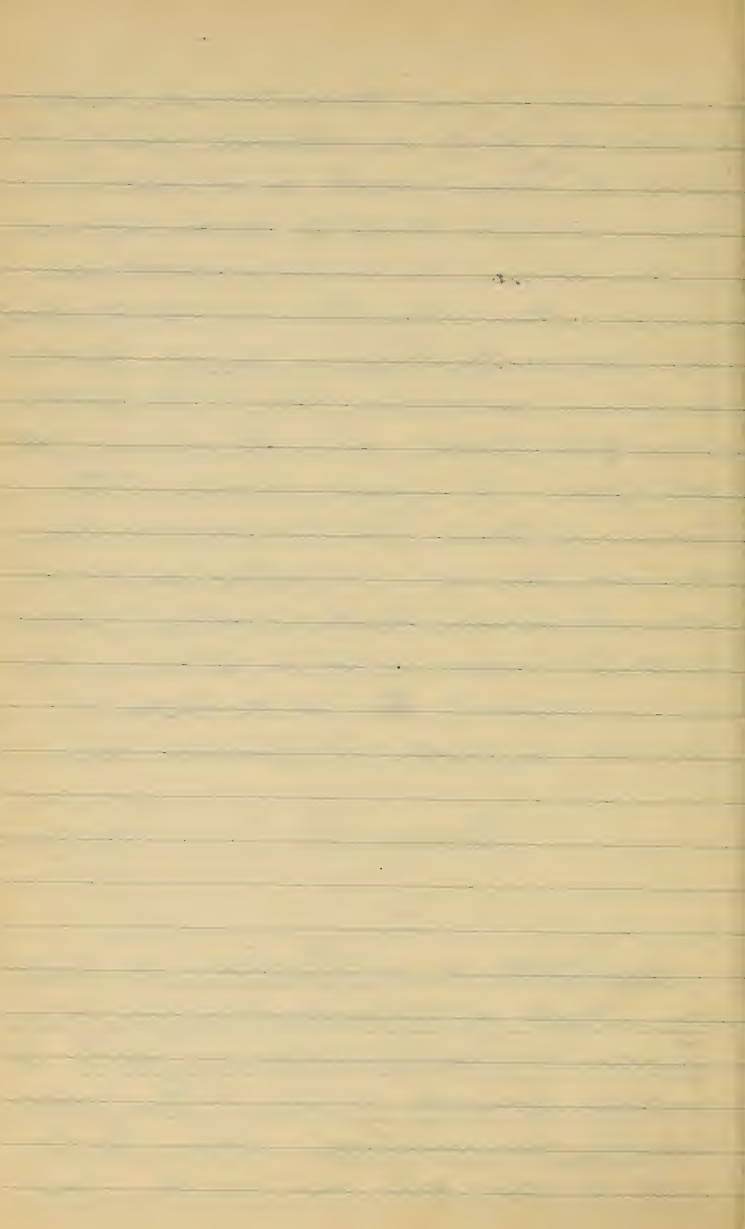
to it can only be given through spiritual conditions of which the chief are repentance & faith. All however who ^{propose to} become disciples do not walk in the Master's precepts through the weakness & depravity of their nature. Some however accept the call & abide in their calling. These are the true elect, that is they are the selected as genuine. This election of course can be traced back to the goodness & love of the Father who is the originator of all good gifts. It is however contrary to the teaching of Christ ^{to say} that those only are elect who have been so in the predestination of God from all eternity. He tells us nothing of ~~it as~~ the eternal purpose of God as dividing mankind into two classes. ~~His~~ is not the election of speculative philosophy but of practical religion.

Lecture XI.

3/12/89.

I.

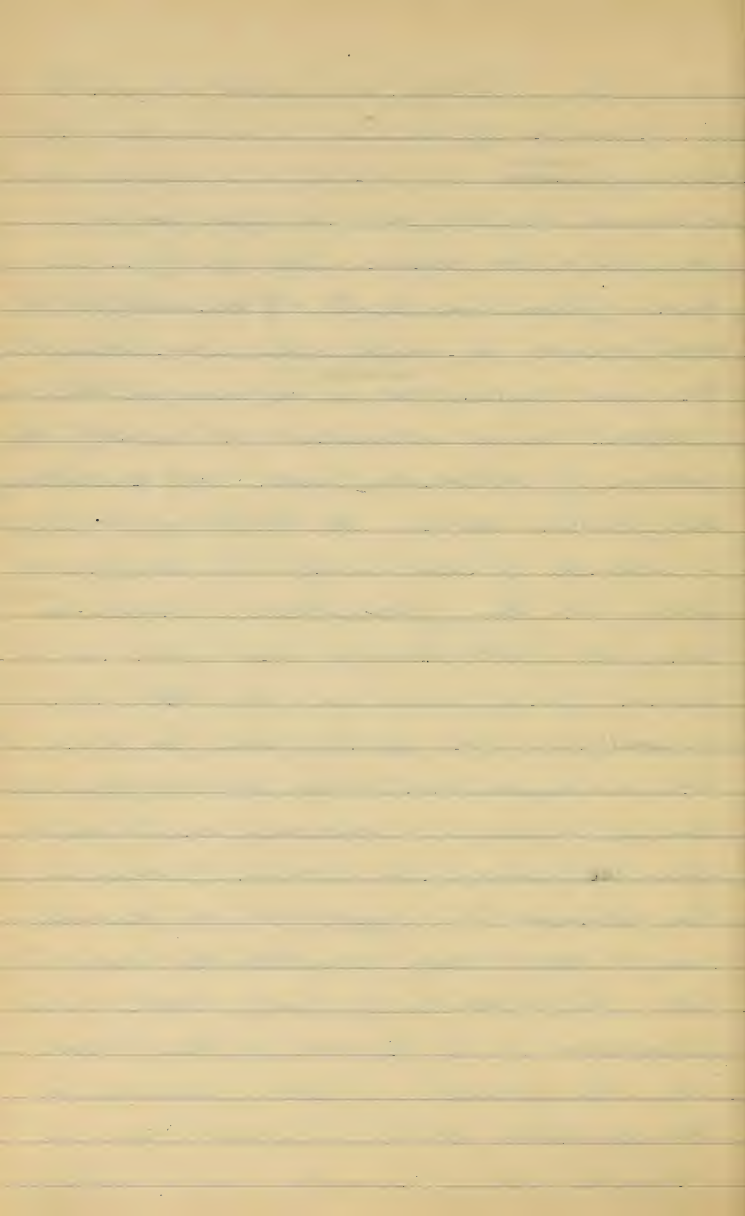
The Doctrine of Election as taught by Paul is dependent on his doctrine of sin & justification by faith. It implies bondage to sin & the responsibility for unbelief, both God's will to save all men & the loss



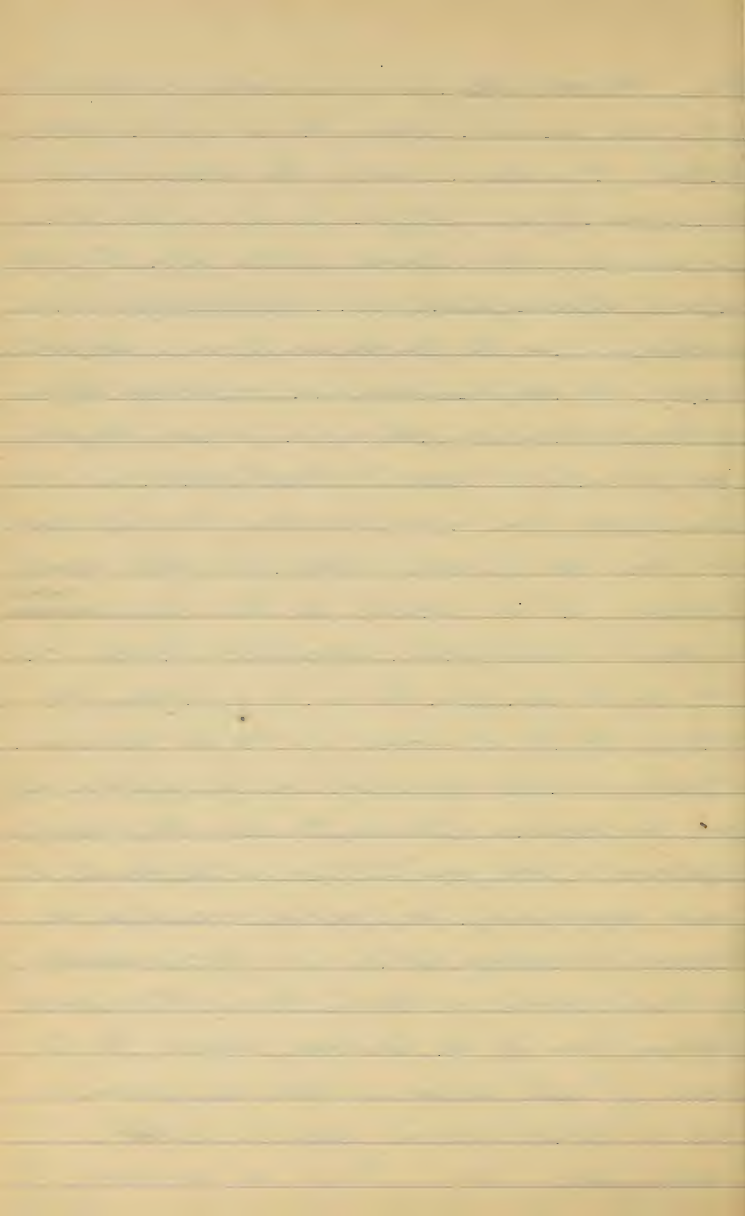
of many through want of faith, & that the election which had been historical in Israel became personal in Christ. It contains so many elements that very different views have been taken of it. It leaves various difficulties unexplained.

The teaching as to election in the O.T. as well as the teaching of our Lord has little in common with the theological doctrine that has been developed from it. The justification of this doctrine has been found in only two passages. St. Paul's teaching of election was by no means the foundation ^{or principal portion} of the system of which it formed a part. It holds a very subordinate place in that teaching. What is most prominent there is justification ^{by} faith which in Paul's eyes was above all things the power of God to salvation. It formed all Paul's life & moulded his whole doctrine. It was rooted moreover in his doctrine of sin & ^{the} corruption of mankind. Adam was to him the type of sin as Christ was the type of righteousness. He referred the entrance of sin into ~~the~~ the world to the same cause as it is referred in Genesis, viz: the free choice of man. He does not ~~regard~~ ^{contemplate} it in relation to God's predestination but regarded it as essentially contrary to the

will of God. In Adam's sin he regarded as involving the sin + corruption of humanity. In his view of God's salvation ~~however~~ ^{moreover} it is regarded as in no sense limited or confined only to a few. His language gives such a notion the direct negative. Over + over again he speaks of Christ dying for all + of God willing that all should be saved. So manifest is this in his doctrine that if we found anything else ^{contradictory to it} in his teaching we should have to regard him as inconsistent with himself. His doctrine of predestination however is not contradictory with his other doctrines. He holds that man by his fall is incapable of saving himself by his own forces or power. God's plan of providing such a salvation he traces back to God's election of Israel which was an absolutely free + gracious act + due to God's mercy alone. This could not be more explicitly stated than it is by St. Paul. His purpose was to break down the presumptuous claims of the Jews to a superiority over the Gentiles. After ~~this~~ treating of this election of Israel, he then formulates the purpose of it, viz: that all may be saved through the unfathomable mercy of God. This predestination of Israel reached its end + completion in the life + work of Jesus Christ. He as the incarnate Son of God is considered as the representative not only of a part of humanity but of the whole of humanity. He is the second



Adam. His work on the cross is essentially for all men. This is the most essential & obvious elements of the gospel of St Paul. To mention is made of the exclusion of any by the divine decree. God saves no one, it is true, against his own will. The individual is placed before the alternative of accepting through faith or rejecting through his own unbelief, & so the free decision of man is essentially implied. The call to salvation is not an absolute decree of God, but depends on faith in the individual. By faith man is enabled to grasp the strength whereby he is to raise himself from his own corruption. Unbelief arises not from want of power to believe but wilful refusal to believe. St. Paul teaches ~~that~~ indeed that all human ^{condition} ~~condition~~ is from one point of view determined in its action & can only save themselves from their sin by a salvation from without. He did not indicate it is true how determinism & freedom are to be reconciled, but he nevertheless recognised the coexistence of the two, the one as the ground of dependence on God's grace, the other as the ground of man's responsibility. He is neither necessitarian nor Pelagian, but combines the two. A characteristic of Paul's doctrine is that in Christ the historical election runs up into individual election. In the person of Christ he finds a special act of election in which all former historical election is included & consummated. All in Christ are now elects. All



Others are not excluded by a Divine decree but because they are not in Christ who is the elect. St. Paul's election therefore is just the same election that the Evangelists represent Christ to have taught. According to Paul election is regarded as having undergone a course of development or evolution, ^{from historical to individual.} In this way each individual can regard himself as included by his faith in the Divine election & degree of God.

Almost all theologians in this controversy trace back their views to Paul. This is true partly to the many-sidedness of Paul's teaching & ^{partly} to Paul's aversion to technical expression & formulated dogma. Thus in no way has he shown how Necessity & Predestination are to be reconciled. Whether the problem presented itself to him or not we do not know; but if he did he may have been less of a philosopher than he is thought to ^{have} been, but on that very account more fitted to be the instrument of divine revelation. But even in the attempts at reconciliation of Calvinism & Arminianism the problem is not fully solved. It is a doctrine which can only be made clear ~~shown~~ by more light on human knowledge. The difficulty in the two cases is of different kinds, & Paul's practical assumption of the solution of the problem is perhaps of more value to us than any philosophical attempt at a solution can be.

Lecture XII.

5/12/89.

I.

Predestinarian conceptions necessarily arise at a certain stage of religious reflection, and kindred conceptions are to be found in all religions which have been influenced in their development by speculative thought.

II.

The problem to which all such conceptions refer is — How is the life of the individual related to the universe?

III.

Even in Polytheistic Religions we sometimes find a fatalistic answer given, as in the Greek Roman & ⁴Leontonic divine personifications of Destiny.

IV.

Pantheism involves in itself

an answer as it ^{absorbs} ~~observes~~ the individual in the whole, human wills in the Divine energy.

V.

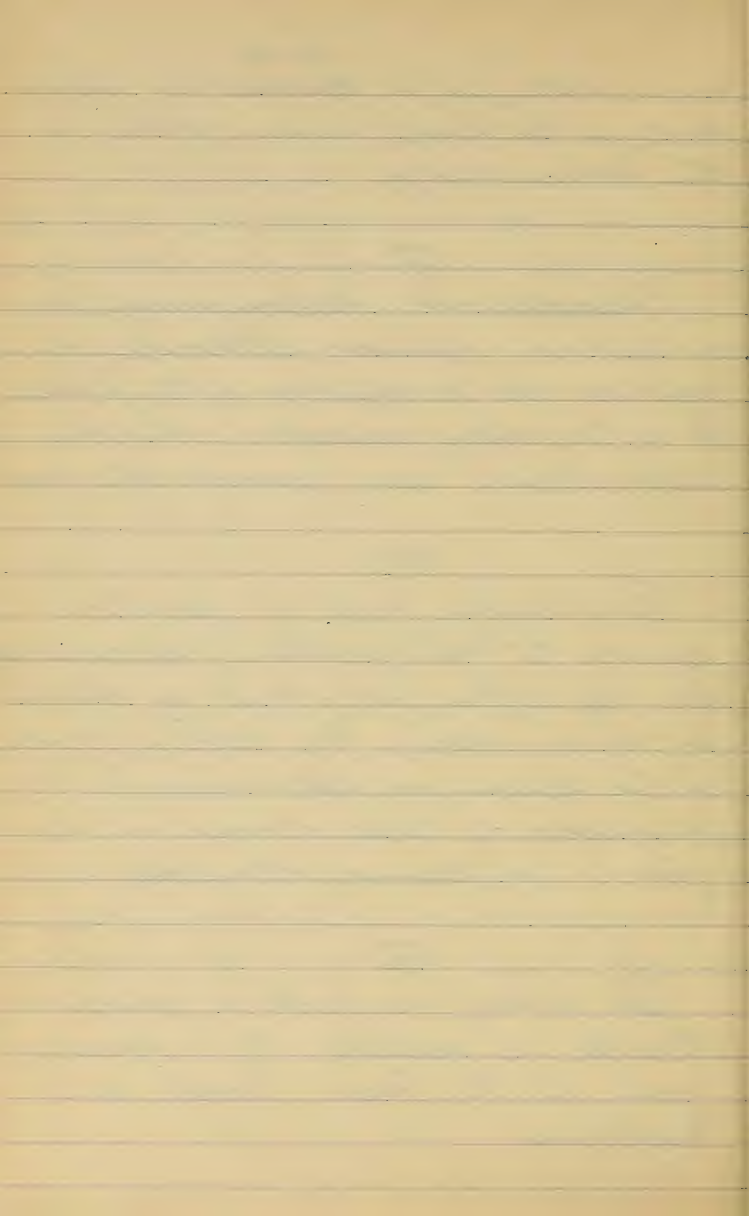
Philosophical determinism is a similar answer although it implies no recognition of the Divine. It is the only answer which materialism can consistently give.

VI.

Buddhism gives a peculiar answer to the problem, representing the life of the individual as ethically necessitated, the destiny of men in the present as determined by the character of their actions in the past. See Oldenburg + Rhys Davis.

VII.

The belief in destiny passed through a variety of interesting forms in the Greek poets and tragedians.



VIII.

In secular & political minds & ages the belief in predestination & destiny gives place to belief simply in human enterprise & fortune.

IX.

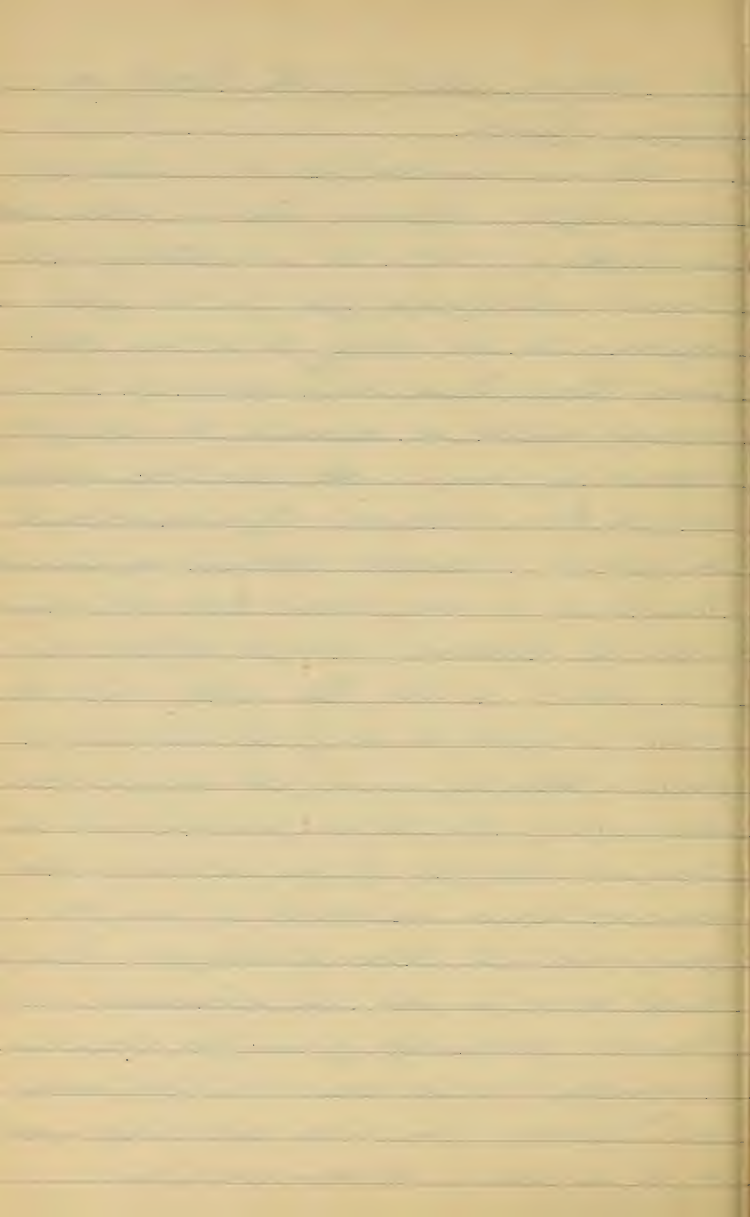
Mohammed, conceiving of God as absolute will, taught in the Korân a doctrine of an absolute predestination of both good & evil, happiness & misery. It is generally understood by his followers in a more extreme & one sided way than he himself taught, & ~~to~~^{has} proved practically pernicious. The Mor-taqolites assailed absolute predestinationism & defended free will, but were overcome by Mohammedan orthodoxy.

I.

Prior to Augustine there was
no theory of absolute predestination
or of irresistible grace held by

the Fathers either of the Greek or Latin Church.

This is an historical fact & is universally acknowledged. Augustine based his doctrine ~~purely~~ on Scripture & not at all on the teaching of the Church. All divines before his time agreed in affirming that God desires that all men should be saved through Christ, but ^{that} his desire was not universally fulfilled on account of the need of the cooperation of men. ~~And~~ Their theory was founded of the Divine prescience. Origen has presented an explicit & developed statement on the subject. "Many things are done without God's will, nothing without his providence." Judas, he held, had it in his power to be like Peter or John had he so willed. He regarded the idea of God's hardening men's hearts as ~~really~~ the misuse of God's dealings & providence. Still he held that man's part was small compared with God's part. The fact that some are saved & some not therefore was attributed to man's free agency & not to the election of Divine grace. Augustine himself at one time held that predestination is determined by foreknowledge of man's free choice. This he acknowledged in his later works, & his later teaching was ^{thus} a departure from his own earlier belief as well as from the teaching of the Fathers before his time.



II.

The Augustinian doctrine relative to Election & Grace requires to be carefully studied, & may be thus summarised:

1. The natural man is wholly depraved & morally helpless.
2. His regeneration is entirely the work of grace.
3. Only those predestinated to eternal life are regenerated by grace & endowed with the gift of perseverance.
4. These are few in comparison with the non-elect.
5. Predestination was not grounded on fore-knowledge of conduct.
6. Predestination to punishment & death is praeterition.
7. Predestination is thus taught in Scripture.

Augustine was one of the most influential personalities in the Church's History. It was he more than any of the Fathers who influenced the development ^{of the theology} of the Church. He was engaged in three controversies the Manichean, the Donatian, ^(Monophysite) & the Pelagian. It was in the latter that he chiefly occupied himself. In the doctrine of Pelagius the

most conspicuous element was his superficial conception of the doctrine of sin. He proceeded from a distinctly individual standpoint & took no account of the solidarity of the race. He held that there was no descent of sin from Adam to all his sons. Augustine on the other hand had a most deep conviction of the horror of sin. Adam he held was ^{at first} perfectly ~~free~~ ^{but} ~~was~~ by his fall became able only to sin & only to choose less sin rather than greater. This corruption descended to all his posterity. The solidarity of the race therefore held the first place in his view of the humanity. Secondly, he held that restoration from his fallen state could only be effected by an act of Divine grace. Pelagius held that man's freedom had been in no way affected by his fall, Augustine that his freedom ~~could~~ to choose good at all could only be restored by saving grace. Thirdly, those only are saved who have been predestinated ~~by~~ to eternal life, & therefore to the necessary qualifications of such life, namely righteousness & holiness. The elect are known only to God since they are elect by God's will alone. Fourthly, as to the number of the elect he held that Scripture held that few are saved & that the majority had been created for the benefit of the minority.

ifthly he denied that predestination was not merely coextensive with foreknowledge. The one is an act of will, the other an act of reason, & the two have no connection. We cannot know why some should be chosen rather than others - that is inexplicable. God however did not predestinate the fall of Adam, but only fore saw it. Sixthly, there was no predestination, in his theory, to eternal death. When he seems to imply this he merely means that those not saved should be left in the condition in which they were. Finally, his whole doctrine he based on Scripture & on Scripture alone, though he acknowledged that they were inconsistent with other statements in Scripture & tries to alter the plain meaning of Scripture to bear out his own theory.

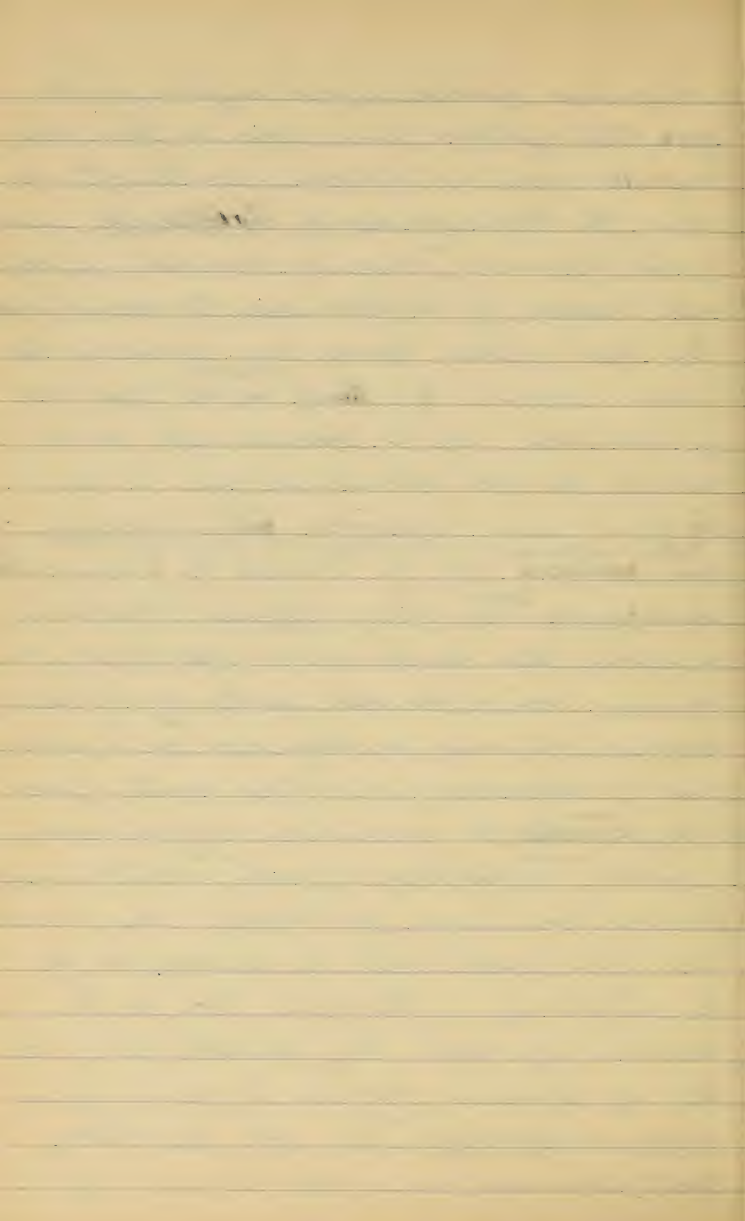
Lecture XIII.

9/12/89.

I.

Among mediaeval theologians the strict Augustinian doctrine of Predestination was maintained by Gottschalk, Aquinas, Bradwardine, & others; & departed from by Hincmar, Dun Scotus, & others.

Augustine exercised a great influence on the
 ages that followed him, even on those who
 departed from his theology. In the 9th cen-
 tury the Predestination of Gottschalk gave
 great offence by ^{his} bringing forward a defie-
 nite doctrine of predestination to eternal death.
 The import of this however was contained in Aug-
 ustine's doctrine, for though ~~he~~ ^{Gottschalk} held that God
 predestinated men to eternal death he did
 not hold that He predestinated men to sin.
 He found many supporters, ^{and} ~~but~~ his doctrines,
 though condemned by the Synods of Mayence (848) & Chiersey (849), were approved ⁽⁸⁵⁸⁾
~~here ratified~~ by the Council of Valence ⁽⁸⁵⁸⁾.
Hincmar, ^{Erigene}, & others opposed Gottschalk
 by holding that there was no such twofold predestination.
Aquinas was a decided holder of Augustinian
 doctrine, defining predestination as a certain
 kind of disposition in the Divine mind of some
 to life ~~some~~ ^{some} ~~to death~~, the execution of which however
 is partly ^{passively} in the elect & partly ^{actively} in God himself.
 Whatever ~~is~~ in man predisposes him to salva-
 tion is the result itself of predestination. As
 the mediæval theologians took up the
 doctrine of merit they gradually let go their
 hold of Augustine's doctrine of grace. Brad-
wardine & Wycliffe ^{however} were both decidedly
 predestinarian as regards eternal life &

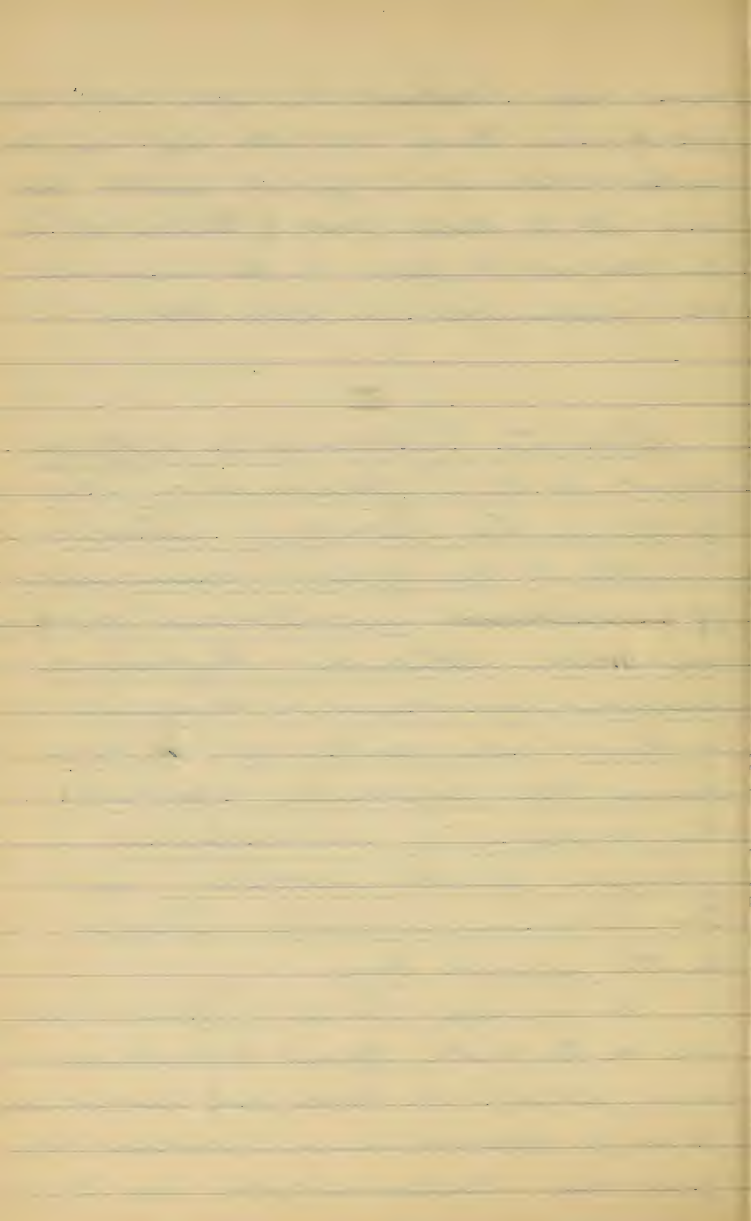


eternal death. Gallesius & Dun Scotus both modified Augustine's theory. The latter might have been expected to take up an opposite position ~~but~~ as he held the absolute power of the Divine will, ^{but} he also recognised the power of the human will & his followers adopted semi-Pelagian doctrines.

II.

After the Reformation different views as to Predestination were held in the Roman Catholic Church, & no official renunciation of unconditional unconditional election was made, although Augustine's positions, maintained by Lansenius & others, were condemned. Without having been expressly repudiated, the doctrine of unconditional election is not favoured in the Roman Catholic Church in the present day.

The decided current of ^{R.C.} opinion has been on the whole against Augustinian views, although the Church itself has not seen its way to repudiate them or to sanction Pelagian views. The position of the Council of



Trent was undecided between Aquinas & Dr. Scotus. Struggles have also been carried on ^{between} ~~with~~ the Jansenists & Jesuits, some of ^{Jansenius's} ~~whose~~ views ^{being} ~~more~~ expressly Augustinian. By Adrian & Bellarmine it has been held that there is a gratuitous election unconditioned by foresight of the action of the elect, while at the same time they hold that sufficient grace is given to all which however is not effectual to salvation. To the elect alone is the grace of perseverance given. At the Council of Trent it was also held that while all the elect are saved there are also some not elect who may be saved. The denial of unconditional election was favoured by a large party in the R.C. Church, especially by the Jesuits, dependent however on the foreknowledge of grace effectually applied.

Four hypotheses have been developed on the subject: (1) based on the supposition of a scientia media. God in as much as he knows what will take place under all conditions is able without violence to the human will to secure the acceptance ~~of~~ the Divine grace. (2) That based on physical determination. This view holds that the will, ^{though thus acted on} is still free,

It was adopted by Bishop Bossuet. (3) That the Divine grace has at command an innumerable multitude ^{+ variety} of expedients & that while the human will may reject one or another, will yield finally to those left over. (4) That that presupposes a single \neq means which is certain to triumph over all opposition & to gain the free consent of the human will.

Among these the R.C. Church has not been able to decide. The one expressly contrary to the Augustinian view is the only one consistent with the ~~synergism~~ ^{synergism} of the Council of Trent.

III.

The Reformers adopted Augustine's Predestinarianism in the belief that it was necessary or specially favourable to evangelical piety. The Lutheran, Zwinglian, & Calvinistic teaching on predestination, however, was not entirely identical.

The Reformers all started from the Augustinian system, & sought to combat

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all Pelagian tendencies.

Luther taught the doctrine of absolute predestination with the greatest harshness & denied freedom in man altogether. Melancthon at first wholly agreed with him. The former never renounced this doctrine but the latter & the Lutheran Church did. Luther, however, never lost sight of the doctrine of the Divine Love, & his doctrine of predestination was not a deduction from the nature of God but from the nature of man, & did not form his central doctrine. Melancthon's development of doctrine may ^{be} divided into 3 stages. At first he was a strong predestinarian up to 1525 & held that God does absolutely all & man absolutely nothing. Further study led him to a change of view. He then held that man with the Spirit's ^{help} has power to produce good works. His final stage gave still greater prominence to man's ability & activity.

Zwingle did not start from the idea of man's depravity, but from God's providence which ~~caused~~ all action & according to which all things must take place.

He act through man in order to bring him to a knowledge of righteousness. None of the Reformers went so far as Zwingli in making God the origin of evil. As regards the scope of the Divine activity he was however more liberal than the others.

Calvin started from the idea of the eternal & unchangeable purpose of God. He considered that the highest human merit was ^{pernicious} a delusion of the soul. Man finds all his life & righteousness in God who freely & of his own good pleasure bestows life & righteousness. This idea prevails over all the theology of Calvin & he hesitates at no conclusion. He held two distinct doctrines of predestination. In conformity with Scripture God by his eternal counsel predestines some to eternal life & some to eternal damnation. In his view ^{however} predestination & foreknowledge are inseparably connected. The former is the result of what God foresees. He is undecided how to regard Adam's fall in relation to predestination. He oscillates between what were afterwards ~~told~~ known as supra-lapsarianism & infra-lapsarianism.

Lecture XIV.

10/12/89.

I.

Calvin's doctrine of predestination
was embodied in the Breads & Con-
fessions of the Reformed Churches.
Some Calvinists divines endeavoured
to unite with their doctrine of
election a theory of universal
atonement.

Calvin's doctrine went further than
 Augustin's inasmuch as it asserted a
 twofold decree of election & of condemnation.
^{Predestination}
~~Predestination~~ is explicitly enunciated in all creeds
 & confessions, though it is not expressly Calvinistic.
 The Gallican Confession teaches preterition,
 not reprobation: so the Belgian & the Scotch
 Confessions. The 39 Articles of the Church of
 England are in the same way Augustinian.
 The Tractarian interpretation is contrary
 both to the spirit & the letter of the Articles.
 The Lambeth Articles show the ascendancy of
 Calvin's doctrine. They teach a twofold election
 which is due alone to Divine good pleasure, & that the
 number of the elect is unalterably fixed, that all
 the perseverance of the elect to salvation is certain,
 Others are damned, that, that a true believer

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as full assurance of his election, ^{that} saving grace is not extended to all men & that all men are not drawn to God by Christ, & that man cannot of his own will be saved. These Articles have never had full symbolic authority in the Church. The Irish Confession, drawn up by Archbishop Usher & accepted by the Irish Church, incorporated the 39 Articles with the Lambeth Articles. They were the chief source of the Westminster Confession. Twofold predestination is distinctly taught. The canons of the Synod of Dort (1618-19) held the absolute impotence of man. The Westminster Assembly (1643-52) revealed a difference between a milder & stricter School of Calvinism. The latest of the Calvinistic confessions was the Helvetic Consensus Confession which was drawn up to protect the Swiss Church against the School of Saumur carried on by ~~Amyraldus~~ ^{Amyraldus} who tried to find room for universality of atonement alongside of a doctrine of election. This was called Hypothetical Universalism which held a pre will of God

II

Arminianism arose in Holland
as a reaction against Calvinism

& exerted a wide influence. It greatly modified the theology of the English Church, & Methodism has been in the main an Arminian movement. Arminians denied

(1) that election was unconditional, (2) that the redemption was limited in extent, (3) that man in his fallen state is unable to attain to saving faith, (4) that grace is irresistible, & (5) that final perseverance is certain.

Reformed theology was developed with greater zeal in Holland than anywhere else. Its chief characteristic however was hair-splitting enquiry & analysis. Hence the spirit could not be free, & was not suited to the subject of its enquiry & thus arose ~~the~~ Arminianism. Its chief representatives were Grotius & Oldenbarnevelt. The controversy was a very important one. The essential points of difference between Arminianism & Calvinism were five. 1. With regard to the doctrine of election. Supra-lapsarian Calvinists affirmed that before the creation God had elected some to life & some to

death without any regard to justice or to the actions of the elect. Infra-lapsarian Calvinists held that God out of his good pleasure determined ^{after the fall} to save some part of fallen man * from the consequences of their fall & left the rest merely in their fallen state. Arminians in opposition to both held that God had before creation decreed that those who should accept his offered grace should be saved. 2. With regard to the extent of the atonement. The supra-lapsarian doctrine led to the conclusion that Christ did not die for all men, while the Arminians held that Christ died for all & that those who ^{were saved} were saved by their ^{own} faith. The Council of Dort however teaches nothing essentially different from the doctrine of the Arminians. Hence in reality on this second point both agreed in holding that ~~salvation~~ ^{grace} was not essentially effectual even though it was offered to all. 3. That man in his fallen state is ~~unable~~ to attain to saving faith of himself by means (viz.) of his free acceptance of God's salvation. 4. With regard to grace. The Arminians ~~decided~~ that grace was irresistible to all to whom it was given & that grace is the beginning & end of all ~~saving~~ spiritual life. 5. With regard to perseverance, the Arminians ~~held~~ ^{denied}

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was irresistible, or that when it
that saving grace, once given, could never be lost;
while the Calvinists held that absolute assurance
& certainty of salvation ^{must} cannot be maintained.
Arminianism has had considerable influence
on English theology both within & without
the National Church. Chillingworth, Jeremy Taylor,
Cudworth, all held essentially Arminian doctrine.
Methodism on the whole has been decidedly
Arminian, though (in Wales e.g.) it has had
distinct Calvinist communities. It has attempted
to move between Calvinism & Pelagianism.
It holds that the gospel reveals the innermost
heart of God & that he desires the salvation
of all men.

Lecture XV.

16/12/89

I.

The doctrine of unconditional
predestination has been almost
abandoned in the Lutheran Church.
It was taught by Schleiermacher &
Röthe, but in a form very different
from that in which it was held
by the Reformers. The Formula
of Concord rejected both the

doctrine of unconditional election & of synergism.

The doctrine is not contained in any of the formulas of the Lutheran Church. The Formula of Concord virtually repudiated it. The Divines of the 17th century also rejected it. The subject of the Synergetic Controversy was the relation of the human will to the power of God. Luther held that the will ^{of man} is so corrupt that he had still power only to resist the grace of God, but that when the grace of God came it was irresistible. In Luther's lifetime no one denied this theory, but soon after ^{his death} it was opposed on the ground that conversion is not entirely due ^{to} the work of God. Thus arose a very vehement controversy. Luther's doctrine was not the doctrine of Scripture or of spiritual experience. The synergetics however did not oppose it in the wisest way by ascribing part to God & part to man. The apostles ascribe all to God & all to man at the same time, & teach at once absolute freedom & absolute dependence. The division of work between God & man is thus erroneous. In the Formula of Concord the position on the subject is that man can do or understand nothing of his own power & is naturally

opposed to God, that he is spiritually dead & therefore cannot of himself restore himself to life, but that when this work is done by the Spirit man can give some help however weak towards his own conversion, & cooperate with the action of the Spirit after his conversion has been effected. It also refers to the perversity of the individual. It is the doctrine not of Luther but of Melancthon that is dominant in the Lutheran Church in the present day. Schleiermacher took up a strong position teaching an absolute predestination of every man to entrance sooner or later into the Divine kingdom. Rothe accepted this theory in the main, but he rejected its determinism, & held that though it is the will of God to save all men, human perversity may oppose that will.

II.

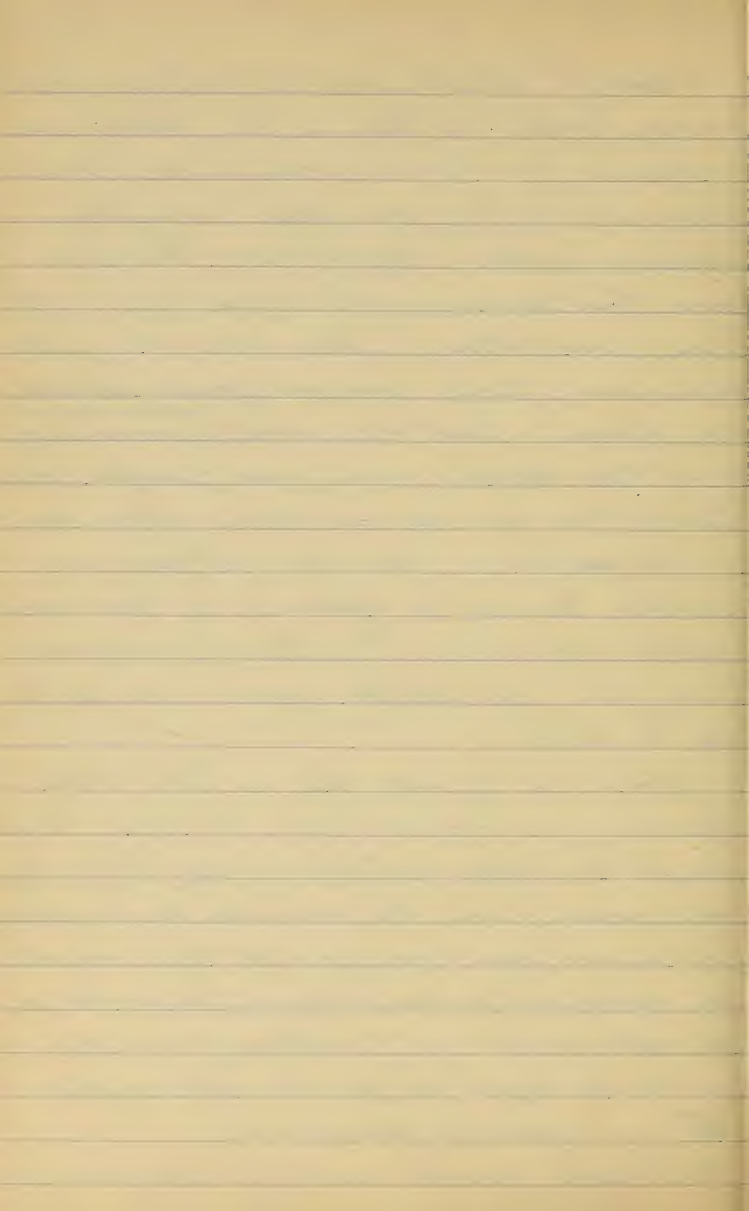
The doctrine of the Westminster Confession as to God's eternal decree may be thus summarised:
(1) God has had from all eternity an unchangeable plan, accordant with his wisdom holiness & freedom, & comprehending & determining

all things & events; (2) this plan
or purpose is wholly unconditional
& certainly efficacious; (3) God
through His decree neither caused
sin nor takes away human liberty;
 (4) God's decree has for end the mani-
festation of His glory, & particularly
& unchangeably predestinates a certain
definite number of men & angels
to everlasting life, & foreordains
others to everlasting death; (5) the
decree of God as to the elect is
realised through an appointed
arrangement & succession of means
confined to the elect: redemption, by
Christ, effectual calling, justifica-
tion, adoption, sanctification, per-
severance in grace unto death; (6)
God has sovereignly decreed to with-
hold his grace from the non-elect,
to treat them on the principles of
strict justice for the manifestation
of his justice; (7) the mystery of
predestination is to be handled with
special prudence & care so as to
be serviceable to piety & morality.

Calvin's predestination has nowhere greater justice done to it than in the Westminster Confession. The divines were sincere & decided Calvinists, but they were also aware that Calvinism involved difficulties, & therefore formed their decisions with great care & after keen controversy. They were all anti-Arminians, though some had greater latitude than others. Most were ^{but some were not} infra-Lapsarianists; & so their decisions were more carefully worded than if there had been no serious differences in its members. There were no ^{very} serious debates, however, on doctrine, but their most heated discussions ^{were} on Church government. The most characteristic chapters are III., V., IX., X., XVIII.

The words of Chapter III. on "God's Eternal Decree" are borrowed from the Irish Confession, but the Irish Conf. had simply "his unchangeable counsel" while the Westminster divines added "by the most wise & holy counsel of his own will." By foreordaining whatsoever comes to pass God is not represented as the author of sin. He is not the sole agent nor do the words imply ^{any} ~~the~~ necessitation or determination.

The second paragraph asserts that God's foreordination



does not depend on his foreknowledge, though this is not very clearly expressed. It seems to allude to foreknowledge of things which are ~~external~~ to God's will or agency & seems to guard against the theory of scientia media rather than against Arminianism. The text quoted in proof of the doctrine stated more than is ~~not~~ sufficient to support it. They all seem to have overlooked that before laying down dogmatic positions they had to discover their right to do so. We have no right or warrant to make any assertion as to the point of time of God's foreordination or foreknowledge. Sections 3 & 4 lay down that God's will has for its end & purpose the manifestation of God's own glory & the consequent foreordination of men to eternal life or death. These should likewise be compared with the Irish Articles. The most important difference is the avoidance by the Westminster Confession of the term "reprobated", but "foreordained" is merely used instead, so that little difference of meaning exists between them. The harshness of the doctrine is by this in no way modified. The terms predestination & foreordination are used ^{it is held} with different meanings for the former is never applied to evil, & this seems to

show their belief that foreordination to life & death rested upon different grounds, though this is by no means clear. They seem to have held foreordination to death to be as much an act of God's sovereignty as foreordination to eternal life & ~~not~~ ^{to be} essential as the punishment of wickedness. By Hamilton & others this view has been expressly enunciated & maintained, & only in much more recent times has eternal death been brought forward as the fit & necessary punishment of sin unrepented of. The theory as a whole however, when taken by itself, presents a most unworthy view of God, and one that tends to repulse rather than to attract men to accept His offered salvation. It has been a great mistake at all events to make the acceptance of such a doctrine a condition of communion, for it is a doctrine which is founded upon only a very small part of Scripture and there are other parts of the New Testament which seem completely to contradict & overturn it. Such apparent contradictions ^{in God's word} need not surprise or perplex us, especially when we compare them with the perplexities & contradictions to be found in God's other work of nature; and we have no warrant, from the amount of our knowledge of such things, to regard them as in any sense derogatory either to the nature of God or to the Divine inspiration of Scripture.

~~Lecture XVI.~~

[18/12/89.]

The Westminster Confession (Chap. III. Sect. 2) affirms that God's decree is unconditioned by knowledge of what will happen in the future, since what happens is the result of the Divine will. In Sections 3 & 4 it is said that some only are predestinated to eternal life, others to eternal death, and that the purpose & end of this is the glory of God. We are not told what this glory is, but it is implied that it is the Divine sovereignty. The glory of God, however, in the only true sense, is His holiness & absolute goodness. We do not hesitate to say that when a man acts for his own glory he always acts wrongly & that his own glory is a worldly & heathen idea & cannot be regarded as the true end of his life. Hence when we speak of God's glory we cannot regard it to be His self-will, but His moral perfection; and the truth that God has no higher end than his own glory is thus falsified by a wrong notion of what God's glory is, for all arbitrariness & selfishness must be eliminated from the conception. This view is in accordance with Scripture. The Hebrew word $\text{T}^{\text{I}}\text{I}^{\text{I}}\text{I}^{\text{I}}$ means worth or goodness. It is derived from $\text{T}^{\text{I}}\text{I}^{\text{I}}\text{I}^{\text{I}}$. God's glory therefore can be an end for man's life alone, for to him alone it is an absolute end.

Sections 5 & 6 of Chapter III. teach that the decree of God is carried out by means which are confined to the elect, namely, redemption by Christ, effectual calling, justification, adoption, sanctification, & perseverance in grace. What is taught in these sections follows from what is enunciated in sections 3 & 4.

The sixth section was brought to its present form after discussion of three questions: (1) Was predestination of means the same as predestination of end? (2) Was decree or decrees the word to use? (3) Was the fall predestinated by God, or only permitted?

On this last question it was allowed by the *Infra-lapsarians* that the fall was foreseen & permitted by God, but not predestinated; and the *Westminster Divines* did not decide between *Infra* & *Supra-lapsarians*.

They also discussed the redemption of the elect & of the reprobate, & the result was a form of words out of which both those who believed that Christ died for all & those who held he died only for the elect could each take their own view. The words were meant to be ambiguous.

The Seventh Section asserts that God passes over the non-elect or treats them on lines of strict justice in order to manifest his glorious justice. This motive as assigned to God is at once unscriptural & immoral.

In conclusion (Sect. 8), we are told that "the

II. The Person of the Saviour.

1. The Relation of the Incarnation to Heathen

doctrine of this high mystery of predestination is to be handled with special prudence + care" in order that it may be made subservient to evangelical purposes.

Lecture XVI.

7/1/90

I.

Heathendom as well as Juda-
ism was prophetic of Christ +
Christianity, + a preparation for
it.

A religion supposes 2 factors: a worshipped ^{Being} + a worshipper, + it is the worshipper's relation to + dependence on the worshipped being that constitutes a religion. The worth of a religion depends on the extent to which it realizes this idea. In Christianity alone do we see the idea in its full development. It addresses itself to man as he really is + overlooks no part of his nature. It shows the complete union of the Divine + the human in the person of its Founder. This ideal however is present in every religion in some degree, + thus every religion is prophetic of Christianity, the ^{im}perfect pointing to its consummation in the perfect. The idea of communion between God + man

is necessarily found in every religion, & we thus find anticipations of the Incarnation - in Greek & Hindu mythology for example. In Christ alone do such aspirations find their fulfilment.

II.

The Revelation of the Divine Nature in a Human Person is the peculiar distinction of Christianity.

God might reveal himself to us in three ways: (1) In the general order of nature or history; (2) By interfering with these laws by miraculous intervention; (3) By giving a ^{personal} representation of himself. What is corrupt in humanity has given rise to the errors in other religions, & ^{it is} by the revelation of God in a human person that such imperfections have been removed in Christianity. This is what is central & constitutive of Christianity. This name is not found in the N. T., but indeed if we find "faith in Christ," ^{Christ himself is the essence of Christianity.} Humanity is to be saved by a person, not by a priesthood, a thesis, or a philosophy, & this person must possess the fulness of the Godhead bodily. In this, accordingly, all religion is perfected

2. The Connection of the Incarnation with
the Other Christian Doctrines.

+ consummated. It is impossible to conceive a higher ideal of religion, + on the lines of this revelation it is absolutely necessary that all future spiritual development must be made.

III.

The Incarnation presupposed a certain constitution of the Divine nature, but we do not seem warranted to affirm that it was essentially + absolutely necessary to the Divine nature.

This doctrine is very closely related to that of the Trinity. They stand + fall together. We cannot indeed say that there could not be an Incarnation unless there were a distinction of Persons in the Godhead, but it is necessary to any intelligent view of God's plan of salvation. Incarnation, moreover, is not essential to the Divine nature, for then we should need to regard the finite as essential to the infinite, the human to the Divine. Such a view would entail a doctrine of Divine necessitation such as Spinoza's or Hegel's, + so would lead ultimately to a Pantheistic conception of the Divine nature.

IV.

The Question, "Could the Son of God have become incarnate if man had not sinned?" is not perhaps a wise question; but neither probably is the answer, "He became incarnate only because man sinned" a wise answer.

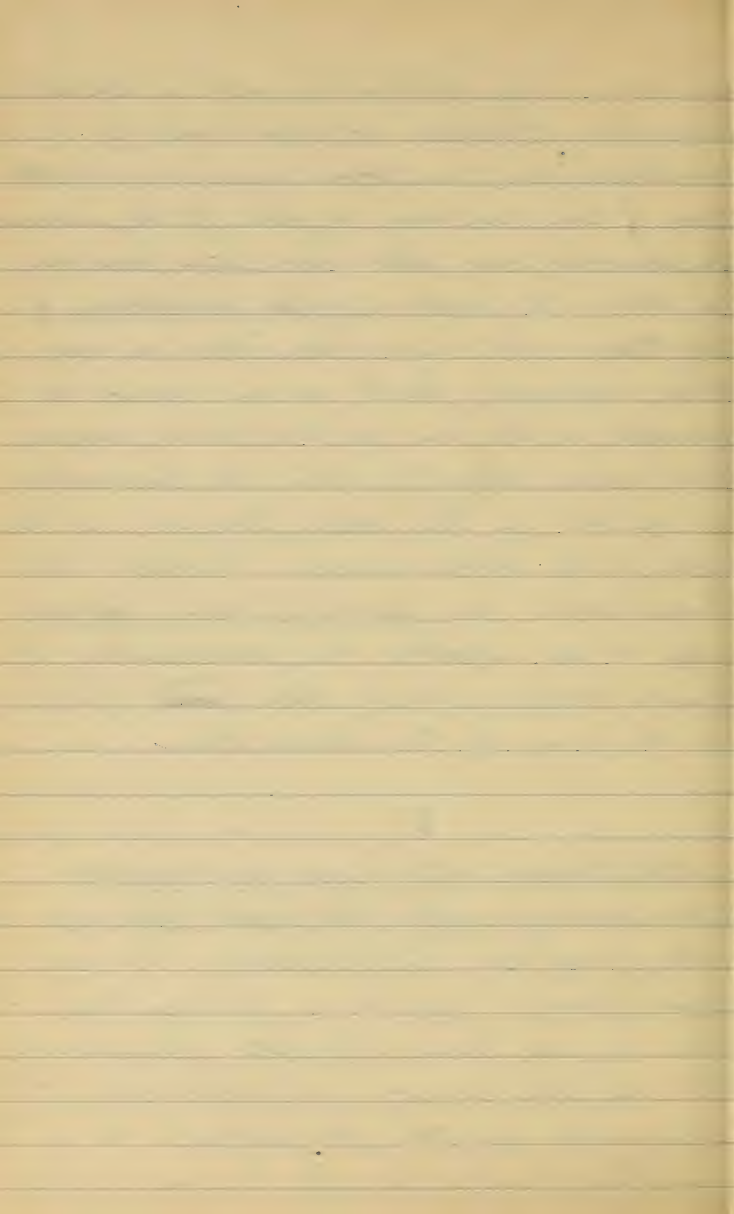
The Incarnation is in the N. T. intimately associated with Redemption. So the Fathers regarded it also. Many foolish questions, however, were raised of this kind by the Scholastics, & among them the above. The Reformers gave the question very little consideration, but in the present century it has again arisen, not only by philosophers like Baeder, but by many theologians, such as Nitsch, &c. The human mind cannot answer it however in a complete manner, for it presupposes a wholly ideal world. Neither a denial or affirmation can therefore probably be given. Theologians have frequently regarded the Incarnation as having its sole end in Redemption, but this also is going too far. In Scripture, for instance, there seem to be other ends indicated, ⁱⁿ so far as human needs &

3. The Elements of the Catholic Doctrine
of the Person of Christ.

aspirations have demanded such a revelation. God's plan & purpose we must remember is essentially one & so cannot have been irrespective of sin, sin being a part of the universe. Incarnation may also have been, however, in order to make a fuller revelation of God than could have been done in any other manner. Such an end cannot be regarded as too low for the Divine purpose. Paul again seems to regard the Incarnation as related to the whole Cosmos, as the goal of the whole universe. Further the Incarnation has given to man a perfect man & so unfolded the possibilities of human nature which alone ^{can} ~~could~~ be ^{fully} seen in the person of the Second Adam.

V.

In order to have a correct conception of Christ's person we require to believe (1) in his true & proper divinity; (2) in his true & proper humanity; (3) in the union of divinity & humanity in one person; & (4) in the distinction of divinity from



humanity in one person, so that there
be no mixture or confusion of natures.

These 4 truths form what is called the Catholic Doctrine of the person of Christ. It first appears in the Symbol of Chalcedon in ~~451~~⁴⁵¹. In the Athanasian Creed the same doctrine is contained, & was clearly set forth by the Westminster Divines. It is a doctrine which no sect or age of the Church can claim as peculiarly its own, but is equally the possession of the whole of Christendom.

The Symbol of Chalcedon affirmed "that Christ was true God & true man; that, according to His divinity, He was begotten from all eternity, & equal to the Father; that, according to His humanity, He was born of Mary the Virgin, & mother of God; & was like us in all things, yet without sin; & that, after His incarnation, the unity of His person consisted of two natures, which were unmixed & unchanged, but also undivided & not separated."

The so-called Athanasian Creed or Symbolum Quicunque runs thus: "For the right faith is that we believe, & confess that our Lord Jesus Christ, the Son of God, is God & man; God, of the Substance of the Father, begotten before the worlds; & man, of the substance of His Mother, born in the world; perfect God & perfect man, of a reasonable soul & human flesh subsisting; equal to His Father as touching His Godhead, & inferior to the Father as touching His manhood. Who

4. The Humanity of Christ.

although He be God & Man, yet He is not two, but one Christ; one, not by conversion of the Godhead into flesh, but by taking of the Manhood into God; one altogether, not by confusion of Substance, but by unity of Person. For as the reasonable soul & flesh is one man, so God & man is one Christ."

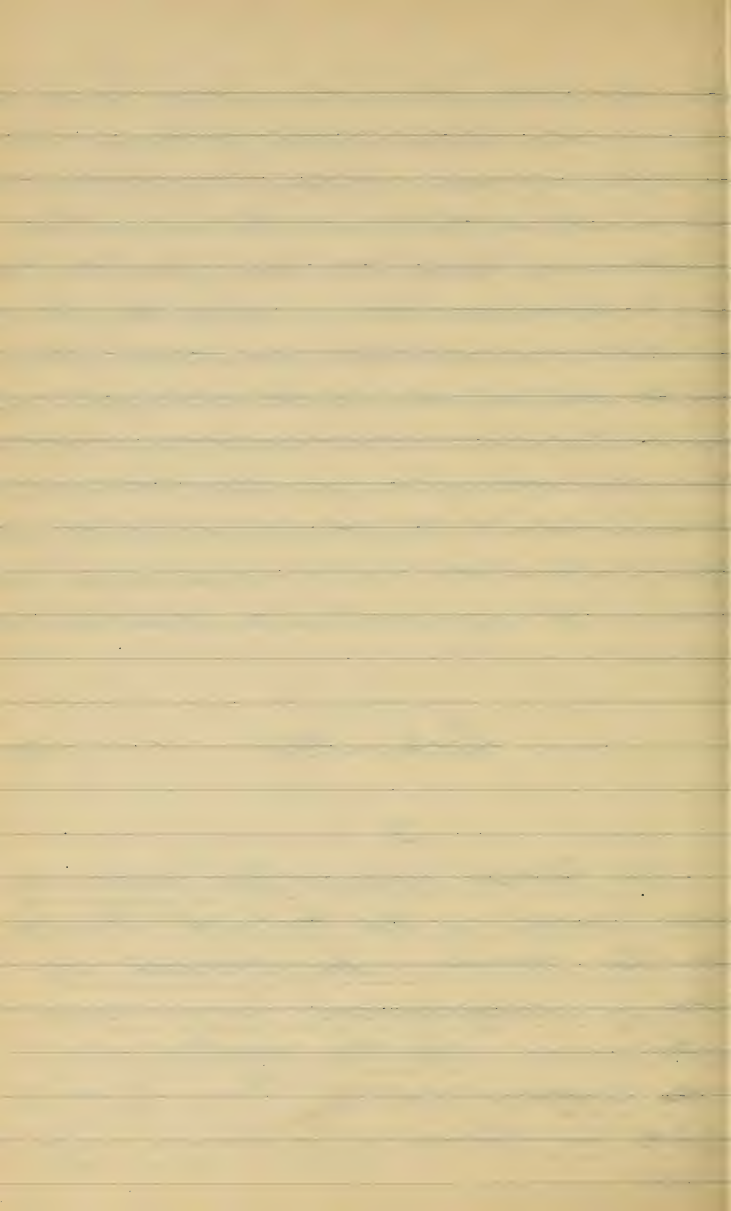
The Westminster Confession (VIII. 2) states the doctrine thus: "The Son of God, the second person in the Trinity, being very & eternal God, of one substance, & equal with the Father, did, when the fulness of time was come, take upon Him man's nature, with all the essential properties & common infirmities thereof, yet without sin; being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, of her substance. So that two whole, perfect, & distinct natures, the Godhood & the manhood, were inseparably joined together in one person, without consension, composition, or confusion. Which person is very God & very man, yet one Christ, the only Mediator between God and man."

Lecture XVII.

9/1/90

I.

That Christ had a true humanity was denied in the Ancient Church by the Doceti who regarded the bodily manifestation as a mere appearance, & by the Apollonarians who supposed that the Logos took the place in Christ of a human intellect.



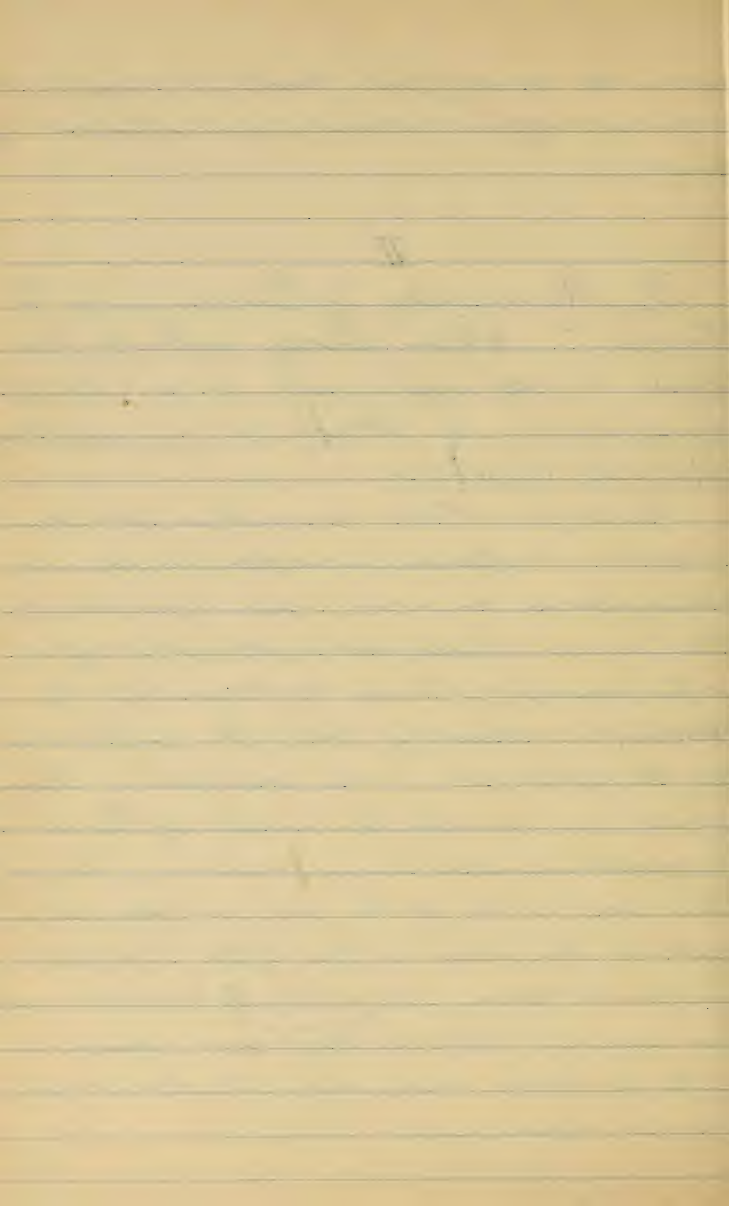
Christianity centres in Christ, & the substance of the great Creeds of the Church is that he was at once truly man & truly God. There are four kinds of heresies on the subject. Thus the divinity of Christ may be denied, or his humanity, or the union of the two in his nature, or the distinctness of the two natures. The Docete, from their abhorrence of matter as the seat of all evil, regarded the body of Christ as a mere semblance. The next error was that of Apollonarius who took from Christ his humanly intelligent nature in order to defend Christianity against the opponents of the Incarnation. In no other way did it seem to him possible to avoid the Arian mutability. Freedom in his view was an evil to be got rid of, & this he did by asserting that Christ could only have an immutable Divine mind. Again he considered that in no other way could the perfection of Christ be established since any other theory made Christ ^{at once} perfect man & perfect God which could not be held. ~~be held~~ He also believed that his theory ^{alone distinctively} made God the subject of personal suffering. Man he held could not be redeemed unless it could be said that God died for sin, & he held that the common theory overlooked the Divine part in the redemption of man. There are very serious defects in his theory however. First it regarded body &

matter as the source of evil. Secondly, it ignores mental & spiritual suffering as being as real as physical suffering.

II.

The Humanity of Christ is to be traced to Adam through natural descent, & not explained as a direct emanation of Deity, or by immediate special creation.

The doctrine of Christ's humanity has often been supported on Pantheistic principles, his humanity being regarded as merely a part of his divinity. This however denies what it attempts to explain - the humanity of Christ, & all possibility of worship is necessarily lost by the identification of the worshipper & the worshipped. Others again have regarded the humanity of Christ as a special immediate Divine creation, but in this way Christ would not have ~~been~~ had a nature the same as that of the humanity he came to redeem. The reality of Christ's humanity was essential as the means ^{of infusing} ~~was~~ a new spiritual force into human nature wherein the redemption of human nature consists.



III.

The sinlessness of Christ has been felt to be a difficulty in the way of accepting the view that his humanity was derived by natural descent from Adam, & the Roman Catholic Church has vainly sought to remove the difficulty by the doctrine of the Immaculate Conception of Christ.

If Jesus had a complete human nature derived from fallen Adam, how could he have lived a perfectly sinless life? The R.C. attempt of to explain this difficulty however is ^{self-destructive &} vain. The Scripture is the highest & the only infallible standard to which we can appeal, & the hypothesis of the sinlessness of the Virgin Mary is unscriptural, & even anti-scriptural, for it is contradicted by the doctrine of the Bible of the corruption of humanity. It is by the operation of the Holy Spirit, by which Christ was conceived in the Virgin, that the sinlessness of Christ's nature was effected.

IV.

Christ could only be a Saviour

if a sinless as well as a complete man.

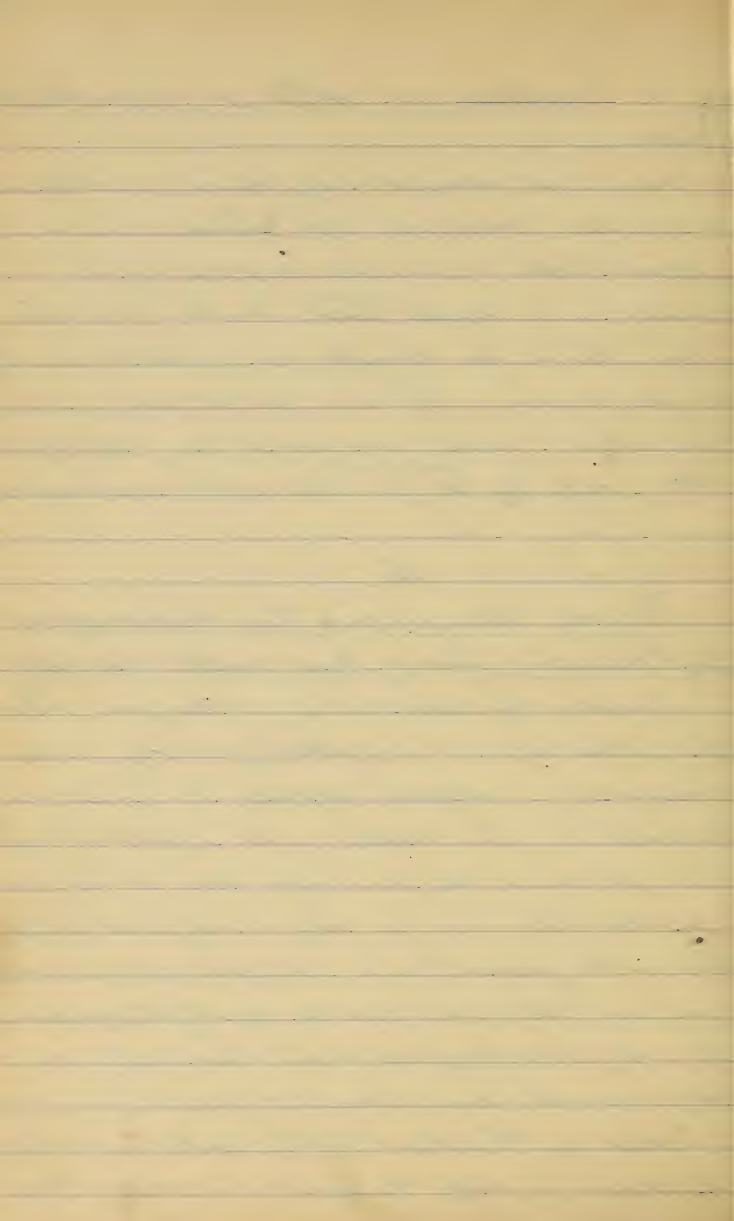
There is no incompatibility between a complete & a sinless humanity, for holiness is man's normal state & God could reset that original humanity in its original ^{frame} state. Further, it is necessary that he who redeemeth from sin should himself be free from sin. If Christ had not been innocent, his suffering would have proved the guilt of sin, & the wrath of God ^{against sin}, but could not have been redemptive.

V.

Many who admit the sinlessness of Christ deny his impeccability.

Christ is true man & also a sinless man, but is he sinless because incapable of sinning? Is his sinlessness a 'non posse peccare', or a 'posse non peccare'? This however is not a practical question, but cannot be passed over since it has raised so much discussion, not only among Scholastics, but in the present time. A great change, moreover, has lately come over the view of the question. It is only with those who admit Christ's divinity of course with whom we have to do here.

Pacheco of N. Carolina (1788) published a volume of sermons in which the question is broached, & in



which, by drawing a parallel between Christ & Adam ^{by showing} the similarity in the nature of the temptation of both, he concludes that Christ was just as capable as Adam was of falling into sin, & regards this view as adding to instead of detracting from the honour & glory of Christ.

Edward Irving held that there was united in Christ the Godhead with the manhood of fallen humanity, & that his temptations implied his liability to sin if they were real temptations at all.

Dr. Hodge also holds that the sinlessness of our Lord does not amount to impeccability, & that his manhood if real demanded the possibility of his sinning.

Dr. Farrar holds that the question would never occur to an innocent & spiritual mind, & ~~is of no~~ that we could not find ~~from~~ strength in our temptations from the thought of Christ's had not He been liable to sin as we are.

VI.

Some theologians maintain that Christ was not at first impeccable but became so in the course of his moral development.

This view is held by Doermer, Schaff, & Van Oosterzee. Doermer represents Christ as having passed to the goal of moral perfection by passing through

stages of development. Schaff held that Christ's sinlessness was ^{a relative sinlessness & was} the same as Adam's sinlessness before the fall. So also held Van Oosterzee.

Lecture XVIII.

10/1/90.

I.

That Christ was impeccable as well as sinless is a belief not to be abandoned without careful reflection.

Many thoughtful men have recently abandoned the belief, but this presumption against it must be modified by consideration of what the new hypothesis overlooks. Its advantages alone must not be taken into account.

Some tell us that we should rest with the fact of Christ's sinlessness, & that it is irreverent to go further. If this is true we are bound to act on this truth, for we cannot be too reverent in our inquiry into truth; but neither can we shut our eyes to the light we have. It is a question as to the fact & therefore must not be answered as Farrar does. He does unwarrantably start from the statement that Christ's impeccability is injurious to the Christian's ability to look to Christ's example for support in temptation; whereas he ought to start from facts alone.

II.

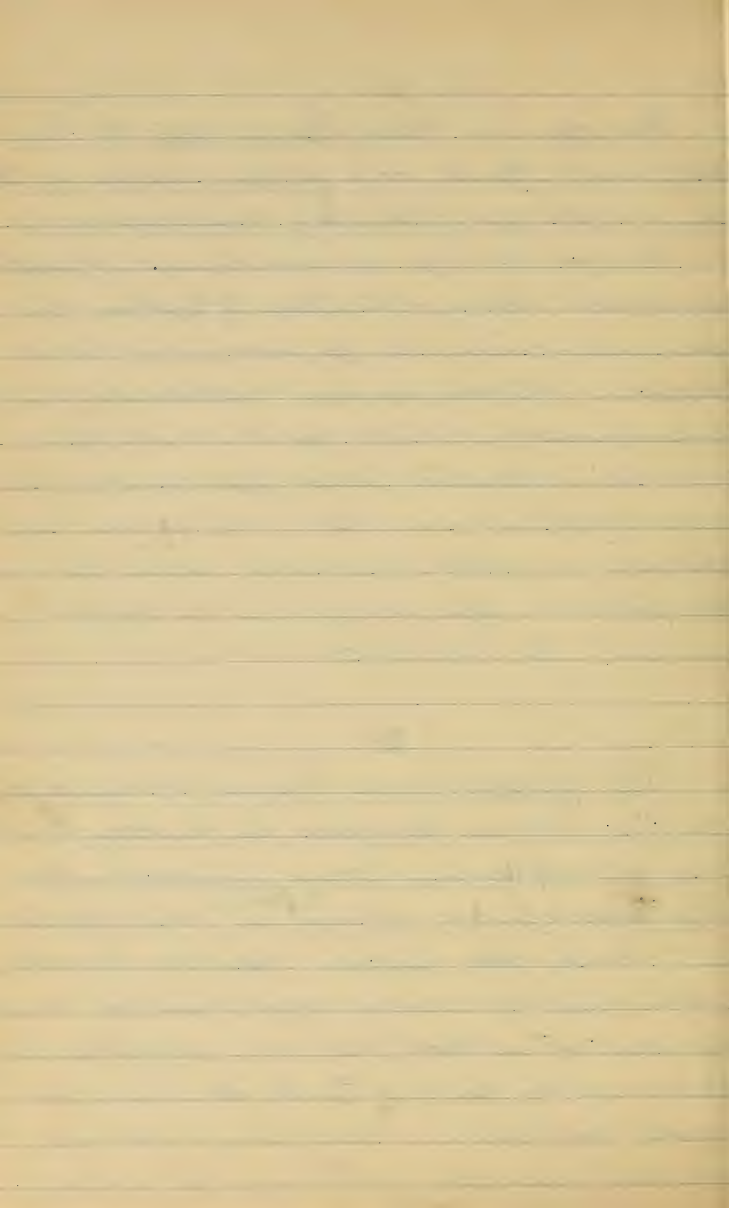
The opinion that Christ took to himself sinful flesh or a fallen nature is to be rejected as distinctly unscriptural.

This was the opinion maintained & preached by Edward Irving, & the Church of Scotland has been much condemned for pronouncing it as heretical. It had however no alternative but to condemn~~ing~~ the doctrine, for it is directly opposed to the teaching of Scripture. Christ's flesh cannot be held to be as rebellious or as liable to sin as ours. Such statements are wholly erroneous, for how else could the prediction of the birth of Christ be accepted as true? Cf. Luke I. 35.

III.

The place which Christ occupied in the Divine purpose in history & in redemption seems to preclude the possibility of sin^{+ failure} on His part.

Could God's purpose have been thwarted, & his plan of redemption prove a failure? Must it not be as true that Christ could not sin as that God cannot lie, since if Christ had sinned God would have lied? This leaves, at the most, the bare possibility of Christ's peccability.



But this would even imply that God himself is peccable which has never been held by anyone.

Christ's holiness was certainly voluntary, & is not to be rejected as incompatible with his liberty. But uncertainty of action is not necessary to freedom. The angels in heaven & the saints in glory are certainly free agents, yet there is no uncertainty about their actions. How much more then regarding Christ!

IV.

The views given in Scripture of the moral perfection of Christ & of the grace given to Him appear to favour the conclusion that He was impeccable.

The Scriptures represent Christ as one who in fact never sinned & who had no taint of original sin, who had no wrong bias, no evil inclinations, who had never any remorse, ^{and} ~~he~~ who never asked forgiveness, though he possessed wonderful penetration into the reality of sin. If he had felt the possibility of his failure, why did he not pray for restraining grace? On the contrary he says, "The prince of this world cometh & hath nothing in me." Paul represents him as objectively having perfect knowledge of human sinfulness, subjectively none at all.

Further, if the Holy Spirit in the full measure in which Christ possessed it were not sufficient to keep ~~ing~~ him from sinning, how can his followers have any confidence in the power of that Spirit?

V.

Christ's impeccability seems necessarily to follow from His being, not a human, but a Divine person, whose manhood was, although real, impersonal.

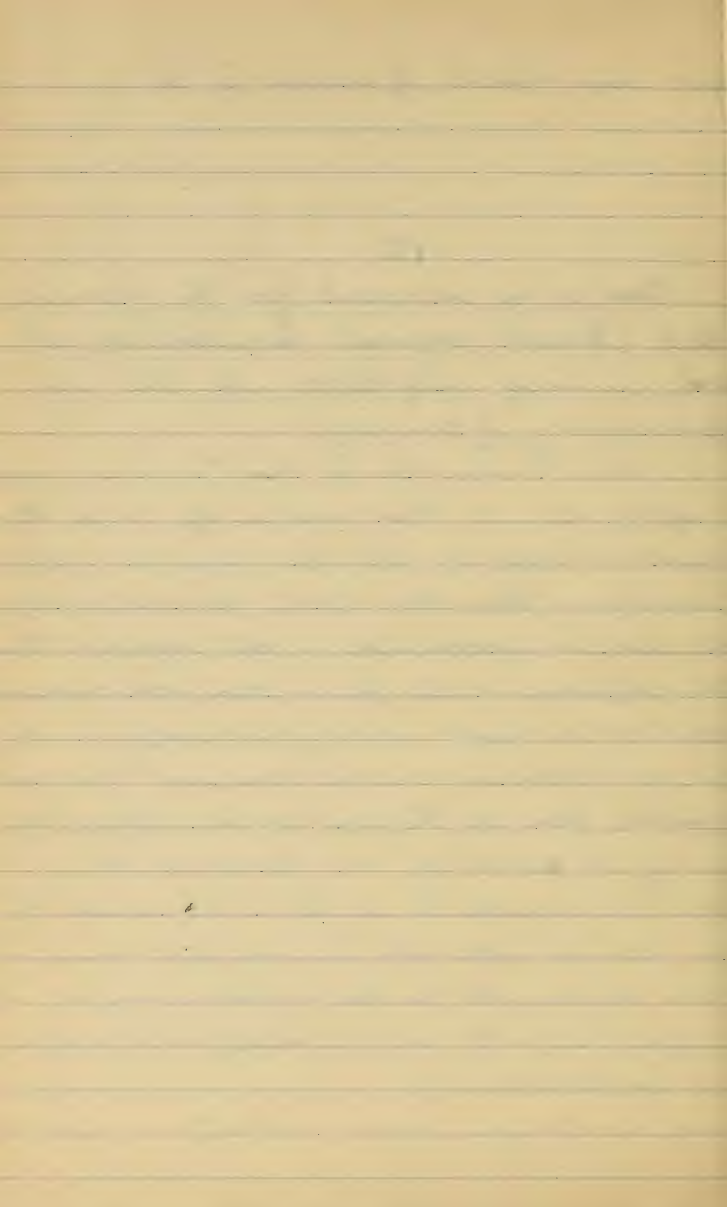
The human nature of Christ never existed separately from the Divine nature. From his birth he was the Son of God, & through his life the two natures were inseparable & indissoluble. Otherwise we should have to deny that he was more than man. The human nature never was a human person by itself. This seems to leave no room for peccability. How could the second person of the Trinity, who was equal to the first person, even though He was incarnate, have sinned, or been in any sense peccable any more than the Father? The peccability of his human nature ~~is to~~ must imply the peccability of his Divine person. If how Christ's Divine nature have

made him capable of sinning if it

VI.

There is no warrant for the opinion that Christ's original possibility of not sinning unfolded into the impossibility of sinning.

No Christian doubts that Christ is now impeccable, so that such an opinion as this must be held by all who deny his impeccability. When then did his peccability develop into his impeccability? With regard to this the supporters of the opinion show great reticence. Was it at his birth, or during his public ministry, or at his passion, or at his ascension? To each position there are the most serious difficulties; for if his peccability was essential to his being an example to us, then at the moment of his becoming impeccable he must have ceased to be our example, so that in whatever way we regard the matter we necessarily involve ourselves in contradictions.



I.

Peccability was not necessary to the completeness of Christ's humanity, seeing that it is complete now in heaven although no one maintains that he is now peccable.

The objectors to the view of Christ's impeccability do not show that impeccability is incompatible with true humanity. The mere human person may be transformed by sanctifying grace so as to become impeccable without becoming less human than when ^{he} was peccable. Sin is not an essential part of human nature in any sense.

II.

Peccability was not necessary to heighten the value of Christ's obedience, since the excellence of a good life is not dependent on a bias towards evil or a liability to sin, but on voluntariness & love to good.

The innocence, holiness, & perfect obedience of Christ are argued to be without value if he were impeccable. But if liability to sin be the condition of moral worth, must not great liability

to sin be the condition of great virtue? Hence on this principle we cannot halt short of the opinion of Edward Irving. But the principle itself is false. Bias to evil is not the condition of virtue. Perfection of holiness resist all seductions of sin. Otherwise the man who reflects on murder without carrying his reflection into action would be better than the man who so hates evil as not to permit such reflection into his soul. Voluntariness & love for what is good are the ^{only} true conditions of virtue.

III.

The Peccability in Christ was not necessary to secure his sympathy with & compassion for sinners.

Had he not been able to sin, it is argued that he could not understand or pity sinners as a Saviour must do. Hence his salvation must be impossible. But ~~in~~ this argument has just as much force as if we were to say that because he was sinless he could not pity sinners or save from sin.

Further, in order to pity sinners it is not in the least necessary to have liability to sin oneself. Sinners have not pity for one another like that of the angels in heaven. The impeccability of Christ therefore is compatible with the highest & purest sympathy.

5. The Union of the Divine and Human
in Christ.

IV.

It does not follow that if Christ were incapable of sinning he must have been incapable of being tempted.

It is argued that Christ's temptation implies, if it is real at all, ~~must~~ his ~~incapability~~ of sinning. But this argument has no force. Temptation may operate on a man just through what is best & noblest in him. When God tempted Abraham, it was thro' his love for Isaac & his great faith in God's goodness. The more noble he was in these respects the stronger the temptation was. Temptation moreover is not itself sin, & may be without sin. Those temptations which are most strong are thus most removed from sinfulness. So far then from Christ's temptation implying his capability of sinning, it was just the result of the perfection & holiness of his nature, of the closeness of his communion with God. The reality of temptation does not depend on its tendency to lead a man astray. Jesus Christ possessed no faculty of mind or body which rendered temptation impossible to him.

V.

The Divine & Human were united in Christ as two distinct & complete

natures in one Person.

Herein lies the mystery of the Incarnation, that what was so dissimilar should combine in one person. It is revealed as a fact, but even when so revealed is not represented as other than a mystery. Nevertheless the mind is not merely passively to accept it, but to accept it according to its apprehension of the truth of the revelation. Our comprehension of the Person of Christ, moreover, has been progressive. Errors & partial views have been corrected & completed. The Catholic statement of the doctrine may be regarded as the content of the Church's belief. It is only deduced from Scripture, however, not dogmatically stated there. The formulas affirm duality of nature & the unity of person. 'Nature' denotes the faculties & powers which constitute a being, while 'person' has reference to self-determination & self-consciousness. Thus Christ has all the characteristics that God has excepted, & all the characteristics that man has, sin excepted. He is not partially divine & partially human, but wholly divine & wholly human at the same time.

VI.

The Union of the Natures in Christ

was without identification, transmutation, mixture, or confusion.

This is affirmed in all the chief creeds. Such statements are apt to grate on the ear, & to offend reverence. It must, however, be remembered that the statements originated with the Early Centuries of the Church & guarded against the views that seemed to them as utterly opposed to these truths. Their own declarations, therefore, are in the main merely refutations of error & do not make any definite attempt at explanation or any attempt to divest the truth of the mystery which is essential to its apprehension. Thus thro' the Incarnation there was no Identification of the 2 natures. If this had been so both the divine & the human were unreal. The divine was not identified with the human nor the human with the divine. Nor was there any mixing or confounding of the natures. Each was complete & whole in itself.

Lecture XX.

16/1/90

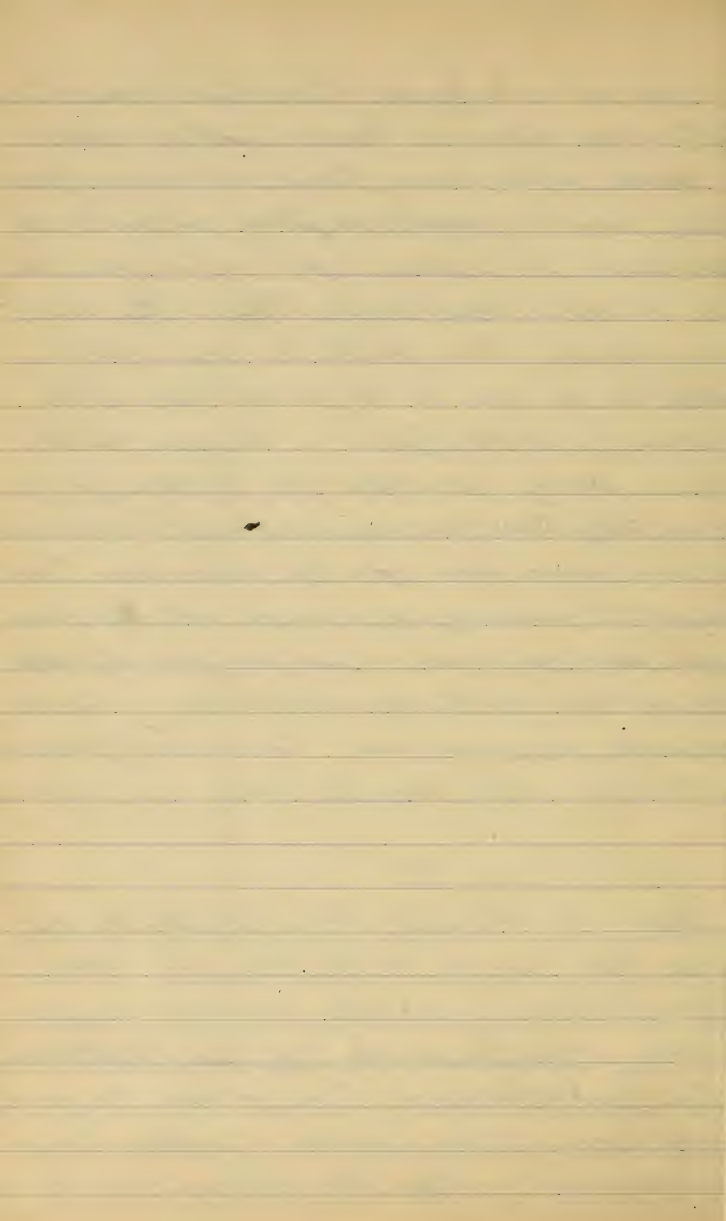
I.

Either the confusion of the natures or the division of the person of Christ is unscriptural.

Error as to the person of Christ tends to one or other of these two extremes. However unwilling we may be to speculate on the nature of Christ, the testimony of Scripture must be regarded as putting an end to such speculation. He is spoken of both as truly man & truly God, but neither statement would be true if the natures were mingled. Others double the person of Christ, holding that the union was of the same kind as the indwelling of the Holy Spirit in believers, but this also is utterly inconsistent with Scripture for, as we are taught there, the human nature of Christ never had any existence apart from the divine nature. Christ assumed the humanity into a union with his divine nature into one person - how we are not taught & cannot know, but the person of Christ is uniformly represented as essentially one. "Communion of attributes", as it has been called, obviously involves unity of person.

II.

That in Christ two complete na-
tures, the divine & the human, were
organically & vitally united in one
person, was denied by the Nestorians
& the Eutychians, the former dividing
the person, & the latter confounding
the natures. The Monophysite &



Monothelite heresies were modifications of the Eutychianism, the Adoptionist ^{heresy}, was a modification of Nestorianism.

Nestorius of Constantinople, who started the Nestorian heresy, objected to such phrases as 'God was born' &c. He held that the Logos was quite independent & distinct from the human spirit of Christ. He was condemned by the Councils of Ephesus & Chalcedon.

Eutyches was a zealous antagonist of Nestorius & possessed much less knowledge of the subject. He fell into the opposite error & declared that after the Incarnation he could worship only one nature of Christ. The edict of the Chalcedon Council condemned both heresies. (451 A. D.)

Both Monophysite & Monothelite heresies still linger among certain sects of Christians. The second is a consequence of the first. They are still held by the Armenian Church & also by Syrians & Abyssinians. As Eutychianism lingered in the East, so Nestorianism lingered in the West. It was known as Adoptionism, & was condemned at the Council of Frankfort in 794.

III.

The doctrine of the union of the two natures in the one person of Christ asserted & formulated by the ancient

Church, & elaborated & analysed by the
mediaeval Church, may be accepted
as substantially correct, but is not to
be regarded as perfect or final.

The Ancient Church, thro' keen controversies, attained to this form of the doctrine which has ever since been accepted. It excludes all conception of a mixture of the beings which would result in a person neither divine nor human. Thus many theologians hold that the Chalcedon Doctrine is the highest form of the truth attainable by the human mind.

The Mediaeval Church sanctioned this notion, but it ^{thoroughly} put its veto on all progress of theology, & it is incredible that all knowledge of Christ's person that can possibly be reached was formulated by the Council of Chalcedon in the middle of the 5th century.

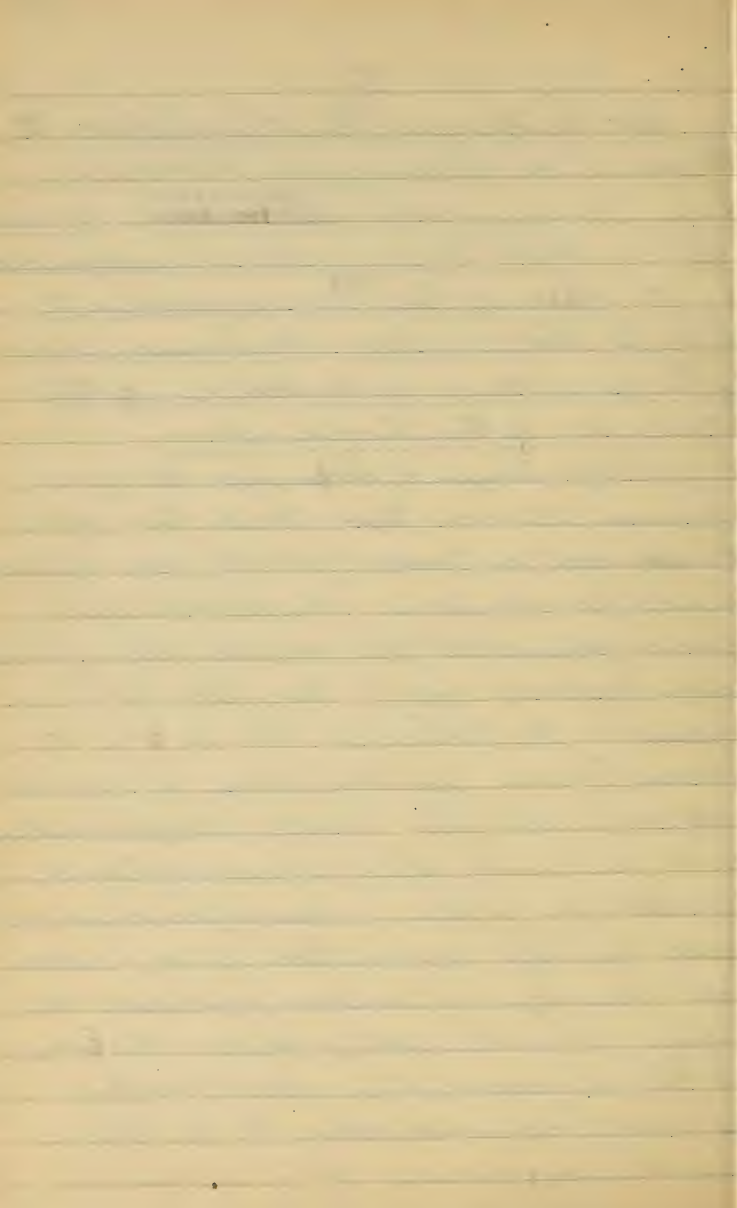
We cannot ~~say~~ ^{assert} that the formula does not involve difficulties. It is the imperfect expression of what is an ultimate mystery. Instead of explaining the mystery it in some respects adds to it. Does it not further contradict many of the statements in Scripture which represent the human nature of Christ as progressive & developing during his life, while he is also spoken of as equal to the Father in omniscience & omnipotence?

6. Theories of Communicatio Idiomatum
in the Person of Christ.

IV.

The Lutheran Church adopted the theory of a Communio Naturalium & a Communicatio ~~idionatum~~ ^{idionatum}, according to which the one nature is interpenetrated by the other, so that ^{what} the one nature is & does the other is & does, & the human nature of Christ became a partaker of the attributes of the divine nature.

Origen, Dionysius of Alexandria, &c., gave expression to the view that Christ's body after the resurrection was divested of all limitations of space: so as to be ubiquitous. The Mediaeval Church, however, believed that the ascended body of Christ was a localised body. They held that it was present in the Eucharist. It was & in the Lutheran Church that the dogma of Christ's ubiquity was first actually accepted. Luther denied the actual bodily ascension of Christ, ridiculed the popular ideas of heaven, & represented the "right hand of God" to be a metaphorical expression. He sometimes associated this dogma with the real presence in the Eucharist, but did not invent it in order to support his view of Transubstantiation. On the other hand the exigencies of the Sacramental



controversy gave great currency to the dogma of ubiquity & of *Communio Naturalium* & *Communicatio Idiomatum*. The body & soul of Christ thus had the ubiquity of the Godhead after his resurrection.

V.

Some of the advocates of the Lutheran doctrine ascribed to the body of Christ omnipresence in the strict sense of the term; others ascribed to it merely a multipresence depending on the will of Christ. The former is known as the Brenzian view, sometimes also the Swabian view; & the latter the ~~Chemnitzian~~ ^{Chemnitzian} ~~Chemnitzian~~, or Saxon view.

Melanchthon after Luther's death denied the ubiquity of Christ's body, but expressed his approval of the doctrine as not necessary to the real presence in the Eucharist; but he was ~~too~~ late in bringing this forward. There was a doubt ^{among} ~~the~~ those who maintained ubiquity, namely, whether it was absolute, or relative & subjective. The former ~~of~~ Brenzian is the more thoroughgoing. According to it, although the two natures of Christ are altogether diverse, they nevertheless are so conjoined that

they become one person, & are further so familiar & intimate that whatever is a property of the one becomes a property of the other. The Incarnation is represented as not only a condescension of the Logos to human nature, but a deification of human nature so as to give it the attributes of the Divine. These Divine attributes however were only received at the resurrection. Though Christ's body is in heaven, it is not in a place, for heaven is not a place but a freedom from the limits of space & time.

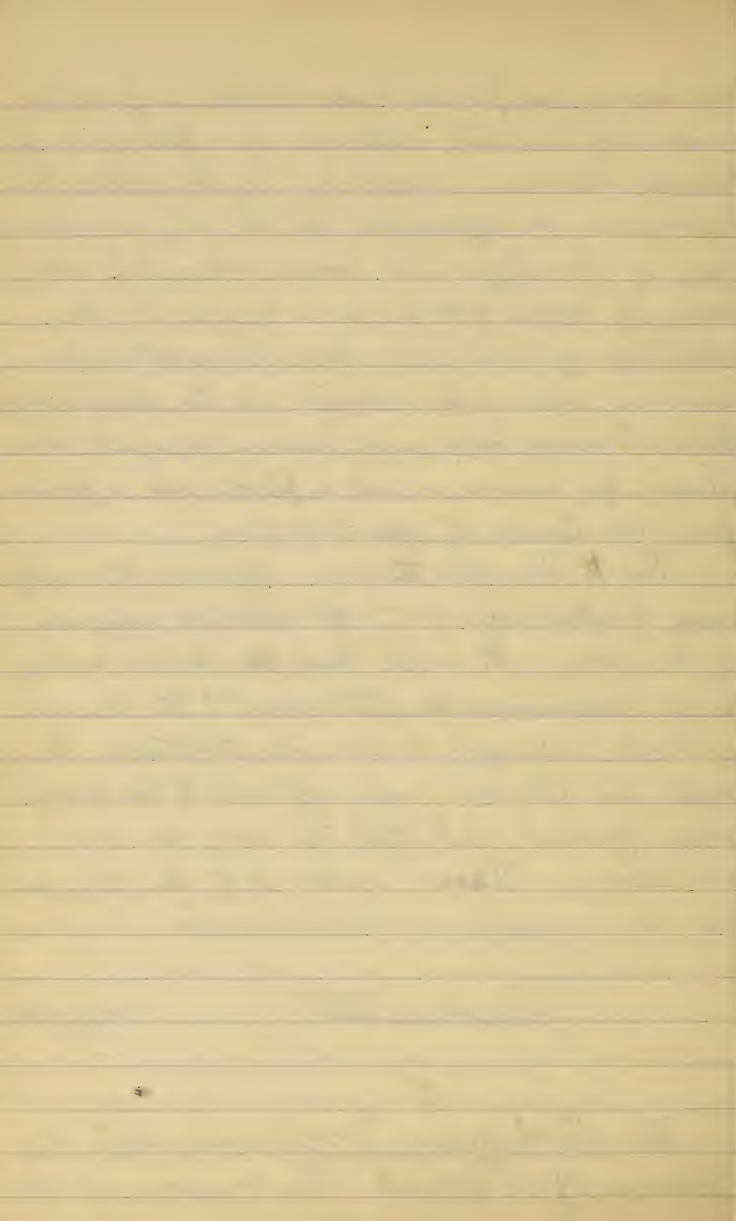
The ~~A~~ Chemnitzian theory rejected the confusion of attributes & is the absolute ubiquity of the body. It held that the divine nature might communicate its attributes to the human without changing its human attributes. He held that Christ was not able to be everywhere present, but that the body can be wherever Christ wishes it to be, & is in this way present in the Eucharist.

Lecture XXI.

20/1/90

I.

The Lutheran Doctrine as to the Person of Christ, the union of the

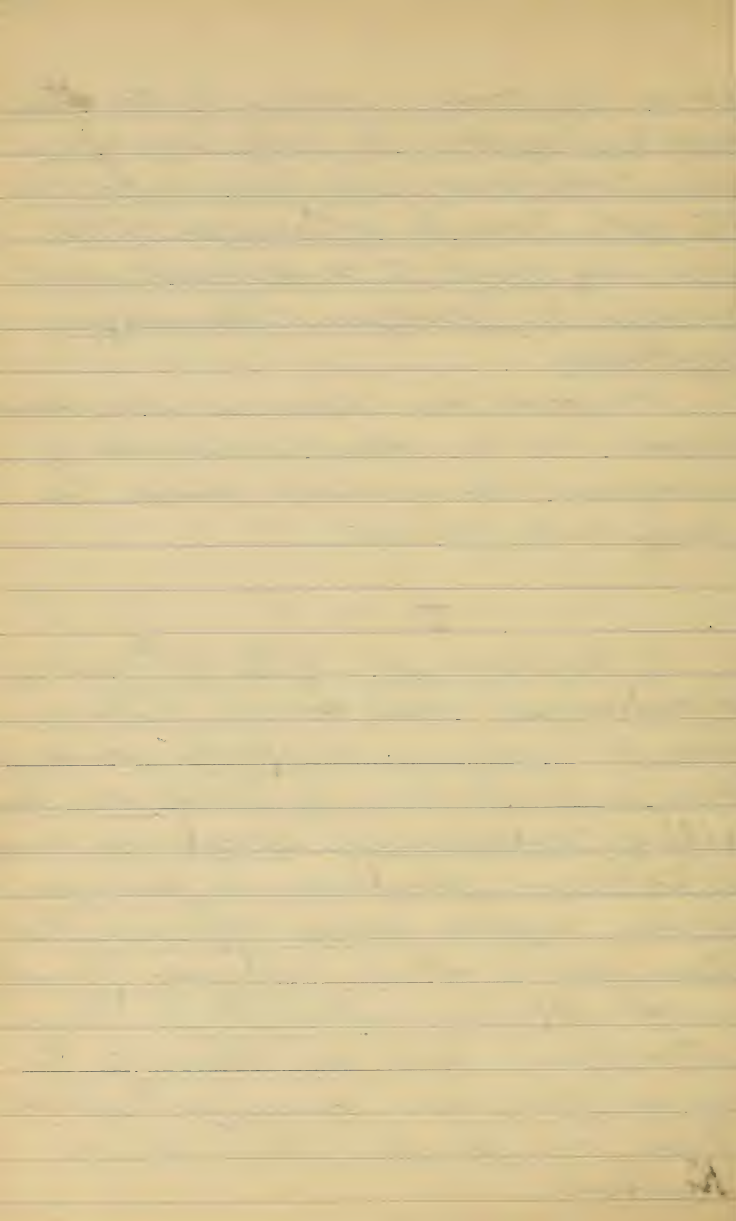


natures, the communication of the attributes, & ubiquity of the body, was, after much controversy, laid down in Article VIII. of the Formula of Concord (1580) in a way meant to comprehend and reconcile the Brenzian & Chemnitzian hypotheses.

This formula was drawn up in the interest of peace, but was rather the combination of heterogeneous + ^{ir}reconcilable elements. See Schaff's History of the Creeds.

II.

In the beginning of the 17th Century a controversy arose among Lutheran divines, in which one party maintained that the humiliation of Christ was the hiding, concealment, secret use, κρυψις of the Divine attributes he possessed, while another party affirmed that there was a natural emptying of himself, a real self-renunciation ^(κενωσις) of the Divine attributes. Those who belonged to the former party were known as Cryphists, those who belonged to the latter as Kenosists.



This was a sequel to the former controversy on the Communicatio Idiomatum. The formula of Concord left wide room for speculation. Both ^{parties} were agreed as to Christ's possession of the Divine attributes during his human life, & differing only as regards the use of these attributes - as to whether it was a concealed use or a nonuse of them. The former made the ascension the uncovering^{er} of his full divinity, the latter made it the resumption of his divine attributes.

III.

The Lutheran doctrine of the Communicatio Idiomatum was never completely developed, inasmuch as the interpenetration of the divine by the human was not insisted on, but only that of the human by the divine.

In this respect the doctrine ~~remained~~ manifestly imperfect & one-sided. Logically the doctrine should have been carried further when it went so far.

IV.

The doctrine of the ubiquity of Christ's body is not in reality a support to, but inconsistent with, the Lutheran

doctrine of the Eucharist, since it follows from it that the bodily presence in the Eucharist would be nothing specific.

For if Christ's body be everywhere present it would be present in a common meal no less than in the Sacrament. Accordingly the doctrine did not recommend itself to Roman Catholic theologians.

V.

The Lutheran Doctrine of Communicatio Idiomatum wants Scriptural^{support}, & the passages referred to in support of it properly apply not to the merely human nature of Christ, but to his divine nature, or to his person as both divine & human.

The Scriptural support of the doctrine is the text "The Son of Man is in Heaven", which is obviously insufficient to prove this special doctrine.

VI.

The doctrine is also liable to the following objections: (1) It implies that attributes may be transferred from one substance to another while the substances remain unchanged,

7. Results of the Speculative Philosophy
of the Present Century with regard
to the Person of Christ.

& involves all the absurdities inherent in this conception. (2) It is not in harmony with the facts of Christ's earthly life & makes his humanity unreal through merging it in his divinity. (3) By the virtual ~~of the~~ deification of Christ's humanity it leaves no room for his humiliation & inferentially sets aside the reality of the Incarnation.

VII.

In the present century the necessity of arriving at a true view of the Person of Christ has been recognised by the chief representatives of speculative philosophy in Germany.

The Christology of the 18th century may be passed over as superficial & unsatisfactory, but it is not so with the present century which has been more earnestly active than any age since that of the early councils of the Church.

Kant saw in Christ ~~was~~ the idea or ideal of man as he ought to be. He held this idea to be true not as a historical reality but a moral ideal, & it is the work of the Christian to present this ideal Christ, & it is moral

not historical faith that is needed for salvation.

Fichte started with the same idea, but in later life took a higher view. A man knows the highest truth, he held, only so far as God lives in him, & Christ was the first to appreciate this truth, & so was the first-born of God. But while he held the preeminence of Jesus, he yet maintained that the truth which Christ discovered was not historical but metaphysical, & not dependent on Christ for its truth.

Schelling brought the idea of the incarnation of God into prominence, but ^{it} was conceived of in a pantheistic manner. In his view the first thought of Christianity was the reconciliation of the finite which had lapsed from the infinite. At the same time he held that this incarnation is falsely viewed as an isolated fact or in an empirical way. The incarnation of God is the incarnation of eternity, & is independent of time.

Hegel's view was substantially the same. He too regarded Christ as the symbol & expression of the universal truth that the finite & the infinite are essentially one, but in order that this may be universally intelligible, it must be seen as a historical manifestation - by the appearance in time of an individual as the Son of God. It can appear but once, but once in the idea is all times.

8. Christology of the School of
Schleiermacher.

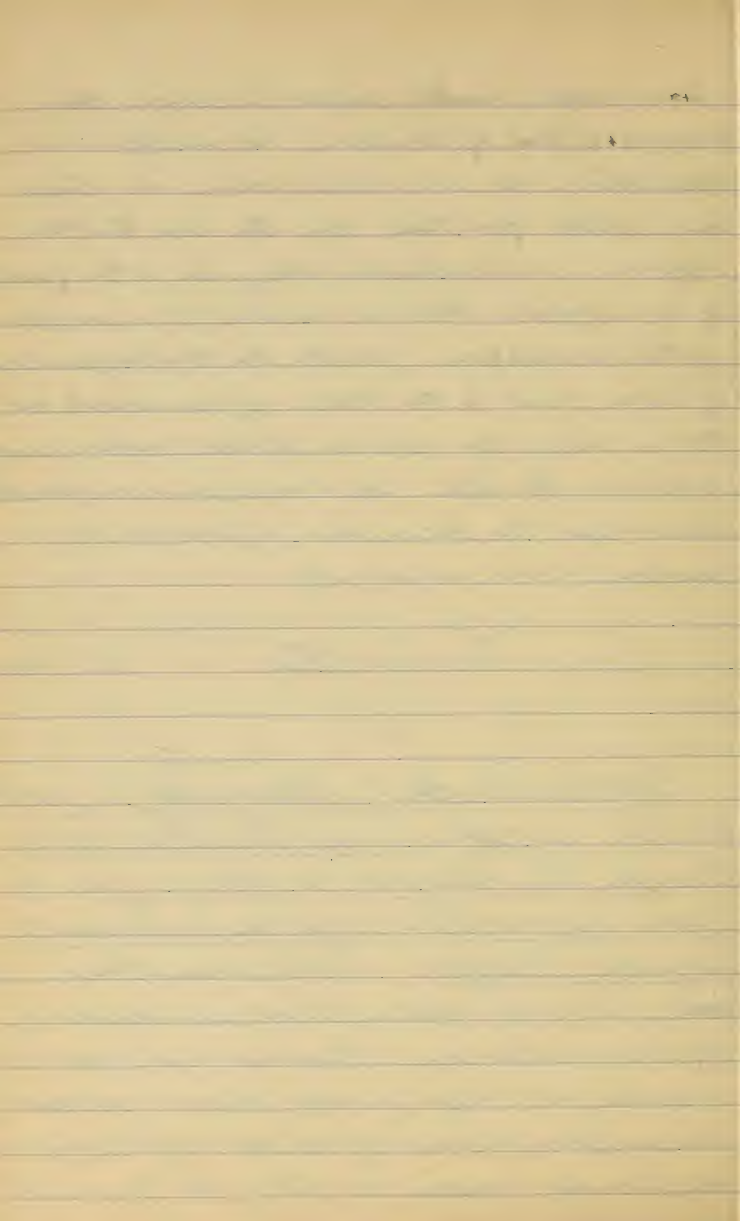
The philosophers hardly confessed to conform their teaching to that of Scripture, but nevertheless their speculations are not without value. Two things have followed from them, viz: the idea that the infinite is not exclusive of the finite or the finite of the infinite which is essential to a conception of the Incarnation. Secondly that the Incarnation of Christ must be the reverse of unnatural but that in which the relation of God & nature comes most into the light. God & nature must be intimately akin unless the Incarnation is to be not only a mystery but a monstrosity.

Lecture XXII.

21/1/90

I.

Schleiermacher endeavoured to reach the true conception of Christ's person through the religious consciousness, & gave a powerful impulse to Christological thought. Schleiermacher ~~and~~ regarded faith in Christ as independent of objective authority. Christianity is not a book or a doctrine, but a life. In every believer a new creation has taken place, the cause of which can only be Christ: one able to create & sustain the faith of all Christians, &

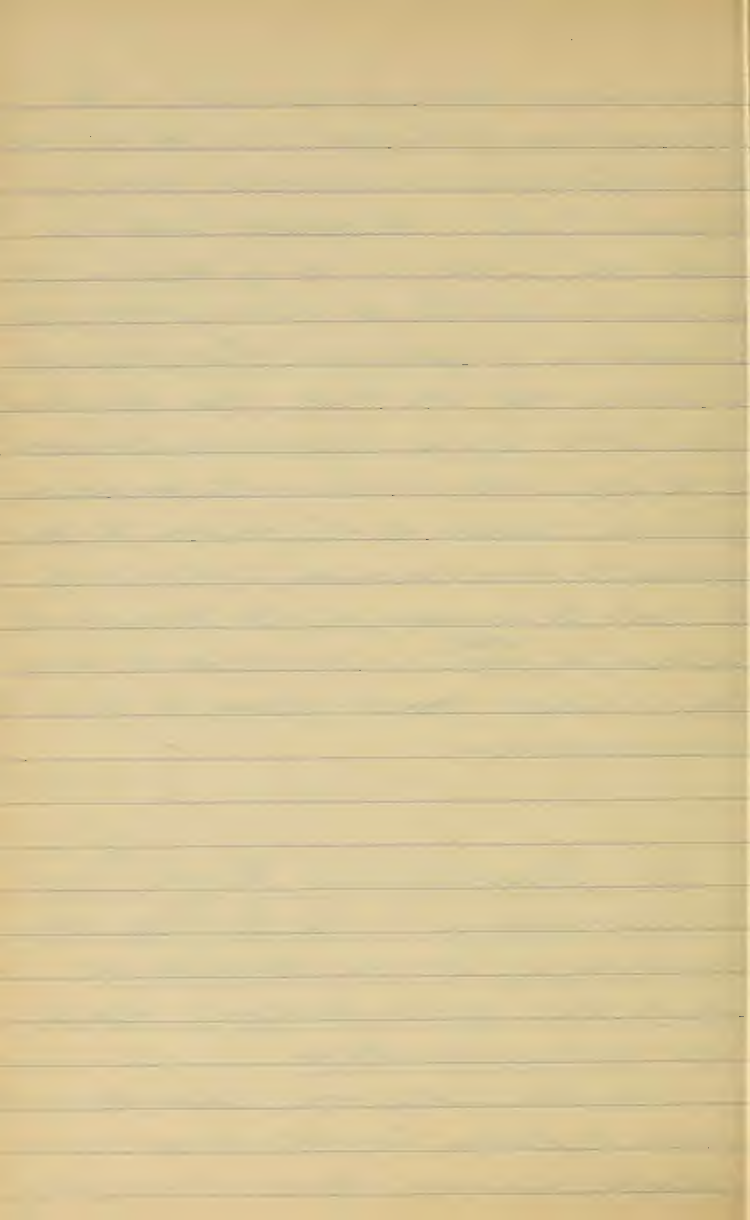


therefore he must be both human & divine if he is to be a sufficient cause for this effect. This was what made the Early Church able to maintain its true position regarding the person of Christ. He represents Christ as a perfect man, in whom the ideal of manhood is fully developed, & in whom the idea of God is perfectly realised. At the same time he connects his view of Christ's person with his Sabellian view of the Trinity. Thus while Christ is the Redeemer, there has not been an eternal existence of the Logos. He does not inquire into the pre-existence of Christ, & overlooks the N. T. narrative. His conception of the Saviour's sinlessness is extremely high. He regarded the Incarnation not as God becoming himself in Christ, but ^{dwelling} ~~being~~ in him so as to form the archetype of humanity. ~~His~~ His influence has been on the whole a beneficial one.

II.

The Christological thought ^{to} which Schleiermacher & also the chief representatives of German speculative philosophy gave a powerful impulse took various directions.

Kant, Fichte, Schelling, Hegel, Schleiermacher, original schools of philosophy which still continue. Kant's philosophy had a strong influence on theology, & this



influence still exists in the Neo-Kantian School. The foundation of this school is the erroneous assertion of the complete separation of metaphysics & theology. Ritschl proposes to arrive at an estimate of Christ's person through an estimate of his work. This work was accomplished by an ideal moral life whose will was perfectly identified with the Divine purpose in the world. He is regarded as the Master of every Christian, but speculations as to his Godhead cannot justify its pretensions. Hence an estimate of his person can only be reached through a study of his work.

A conspicuous name in this school is that of Dr Baedermann of Zurich who holds that Christ unites God & man as no other has done, but this union cannot be regarded as complete in him as an individual.

The speculations of Kant & Hegel worked powerfully in the mind of Dr Rothe. He contended that the union is not exhibited in the Gospels as a physical unity of nature, but a moral unity of characters but that there is no real moral unity with God without a real indwelling of God. Christ was brought into existence by a creative act of God into the bosom of humanity, that he led a perfect life & was in unbroken communion with God, until by his redemption he became actually & fully God. His mediation made it necessary for him to be perfectly human.

9. Kenotic Theories of Christ's Person.

III.

The theory propounded by Dr Horace Bushnell as to the person of Christ resembles that of Schleiermacher & Rothe.

He set forth his theory in his work entitled "God in Christ", & proceeded on a Sabellian basis. He held a trinity of persons of in the Godhead as mere tritheism, & regarded that there was a trinity of revelation. On this basis he held a real divinity of Christ, refusing to ascribe to him a human soul which he held would involve two personalities in him.

IV.

Many modern German theologians maintain that the Logos in becoming incarnate laid aside his divinity attributes & limited himself to such as were merely human. They have been influenced by two motives: (1) by the desire to represent God as a Being whose infinite self-sacrificing love led him to empty himself of his divinity as far as possible in order to become man & to

save man; & (2) to get rid of the difficulty
of the double consciousness of our Lord
belonging to one indivisible person.

This refers to the modern doctrine of Kenosis
 & depotentiation, which holds that God in a strict
 sense put himself for a time wholly into the person
 of Christ. Certainly the motives attached have some
 force, for other doctrines involve great difficulties: ~~eg~~
 How could Christ be human, e.g., without a human Ego?
 Such questions are hard to answer, but we must beware of accep-
 ting plausible answers without due consideration.

V.

According to the Kenotic theory
as taught by Thomasius, Delitzsch,
& Kahnis, the Logos, without
parting with his Divine nature,
gave up his eternal glory & the
attributes of his Divine manner
of being; & passing into a complete
human nature, made himself into the
Ego of a human individual.

Such is held to be the necessary condition of
 a real incarnation.

Lecture XXIII.

23/1/90

I.

According to the Kenotic theory that was taught by Gess, Godet, Hoffmann, &c., the Logos lost its proper self-consciousness at the Incarnation & was transformed into a human soul, differing from other souls chiefly by having become human by voluntary self-humiliation.

These theologians were charged of Apollinarianism, but answered that Apollinarius held that Christ was without a true human soul, while they held that the Logos transformed itself into a true human soul.

The best known & ablest of them is Professor Godet in his commentary of St. John. He held that John & Paul teach that the word of God so became flesh as that the Son of God so emptied himself of his divine self & took a human self. At his baptism for the first time he had the self-consciousness of being the Logos, but this ^{did} not bring back his divine state. This he only re-assumed at the ascension & then only dwelt all the fulness of the Godhead in him.

II.

According to the Kenotic theory

as taught by Ebrard, the Logos in the Incarnation denuded himself of his world-governing, eternal form of being, & assumed the temporal, human form of being, yet retained his omnipotence, omnipresence, & omniscience, in so far as they could be applied to the particular objects in which he was interested as a man.

Unlike the other German Kenotists Ebrard belonged not to the Lutheran, but to the Reformed Church. He regarded the two natures in Christ as merely aspects of the one person. The omnipotence of Christ is found in an applied form as a power to work miracles, & so also with his omniscience & omnipresence.

III.

According to the Kenotic doctrine of Martensen, the Kenosis applied only to a Christ-Revelation distinct from the pure Logos-Revelation.

This view is propounded by Martensen in his Christian Dogmatics in rather a vague manner. Dr. Schaff summarises his view very fully. The emptying of himself applies only to him as Christ; as the Logos there could be no such Kenosis.

IV.

The Kenotic theory has been maintained by M^r Hutton in England & by Dr Crossby in America.

M^r Hutton favours the Kenotic theory in the form given to it by Martensen. Dr Howard Crossby of New York holds that Christ, while still Deity, was very man by quiescence of his divine nature during his humiliation. This dormancy of his Godhead, he holds, is no more inconceivable than the limitation of his Godhead.

V.

Difficulties in the way of accepting the Kenotic theories arise (1) from the seeming want of Scriptural evidence, (2) from apparent inconsistency with Scriptural truths, (3) from the character of the notion of depotentialiation, & (4) from the view given of what are called relative divine attributes.

These difficulties seem to be as formidable as those which the Kenotic Theories profess to remove.

The Scripture evidence for them is chiefly Phil. II. 5-9, but this passage does not seem to contain any of the special principles of Kenotists. Further, the

III. The Mediatorial Work of Christ.

1. Invalidity of the Objections to Christianity as Mediatorial.

theories can only with great difficulty be reconciled with the assertions of Scripture regarding both the godhood & the manhood of Christ. Again, the very conception of Kenosis as depotentialization is a perplexing one, for it involves the inconsistency that power manifests itself by denying itself. Finally, the conception of relative divine attributes is untenable for the finite cannot thus expand itself so as to become the infinite, & the infinite cannot possess attributes which are essentially finite.

Lecture XXIV.

27/1/90

I.

From the contemplation of the Person of Christ we naturally proceed to the consideration of his work, which was an essentially Mediatorial Work. Christianity has been greatly objected to on the ground of its being a mediatorial dispensation, but mediation is a condition of human life & of social existence & welfare. Christ was not merely a mediator & the greatest of mediators, but the one Mediator between God & man.

We naturally expect that Christ's unique person must have had a ^{unique} work dependent on it & worthy of it. The whole N.T. leads us to the same expectation. Now that work is essentially a mediatorial work. It assumes that as regards man there is sin, & that as regards God there is a withdrawal from sin. Hence the necessity that it should be a mediatorial work to reconcile God & man.

From the book of Acts it would appear that the apostles first chiefly preached the Resurrection. But how was it that the Resurrection had so vast an importance for men? It could only be if ~~he~~ Christ had lived & died in a special & unique relationship to them. It was natural \therefore that the apostles' ^{preaching} should have become more & more a setting forth of Christ's mediatorial work. All that they preached ~~was~~ ^{is} included in the idea of mediation.

Bishop Butler begins his chapter on Christianity as a Mediatorial System by pointing out the objections to the ~~med~~ idea of mediation. This is fully justified by the objections themselves. All the system of the Deists was ~~not~~ directed against this idea. Yet all Deists make the assumption that repentance is sufficient to justification in the sight of God. It is however a mere assumption, for repentance is not an expiation or reparation for disobedience. In order to hold such a view we need to have a special Divine revelation to teach us this, but this is what Deists set themselves to

2. The Three-fold Division of Christ's Mediatorial Acts and Functions, as Prophetic, Priestly, and Kingly.

deny. The conception of Deism further is a conception of mere individualism & takes no account of the action & reaction of men on one another. Such a view is inconsistent, especially ~~with~~ with any religious view of man. All good influences come from God & so every man who exerts a good influence on his fellows is a mediator between ~~God~~ God & man. This idea of mediation is a perfectly natural one. The Gospel however is not merely natural. The whole life of Christ this influence on men has been supernatural; but above all he is more than all others the Mediator between God & man. In his nature there was no hindrance in his work by want of unity with God or by want of unity with man. In this view therefore he is necessarily the One Mediator.

II.

It has been long common to represent Christ as exercising three mediatorial offices or functions: the prophetic, priestly, & kingly; and his work as reducible to three corresponding classes or series of acts.

This division is not fully & expressly enumerated in Scripture, but those who advocate it hold that it is implied in Scripture. It is taught by Eusebius

very distinctly. Gregorius, Augustine, &c., recognise it. It was not developed by the mediæval theologians though Aquinas mentions it. It is recognised in the Lutheran theology, especially by Gerard. Calvin laid it down most explicitly; & it finds great currency in the theology both of the Lutheran & the Reformed Churches, & is laid down in several catechisms &c. e.g. the Heidelberg catechism, the Westminster confession, & the Shorter Catechism. It was denied by Socinian theology, & also by Aresti in 1773. His attack had considerable influence, & among living divines Ritschl & Hank objected to it; though for the most part it is adopted by modern theologians.

III.

The threefold distribution of Christ's mediatorial functions is a valid one, and the objections taken to it apply only to errors & exaggerations in the modes of presenting it.

The mediatorial work of Christ is so comprehensive that neither this nor any other division of it can be exhaustive. The division itself is perhaps not entirely free from defect, yet is on the whole a good & useful division.

To illustrate the significance of the 3 functions, we find the 3 offices in existence in all ages of mankind as the highest functions. Even among the most degraded heathen races we find the need expressed for each of the 3: they are the highest forms of official rank. Above all they were the 3 great offices of the Jewish theocracy. No other dignities could be named ~~along~~ with them. The combination of the 3 in one person was held to be unlawful, & was only looked forward to as an event of the future. The meaning of the division is that in Christ these three offices, ^{preeminently represent} those which the offices of the O.T., were combined & consummated. The division is thus of special value because it vindicates the connection between the Old & New Dispensations. Christ did fulfil each of the 3 offices as set forth in the N.T. It is true that he never spoke of himself as a priest, but ⁱⁿ Matt III. 4; Luke VII. 3; Job III. 22; Heb I. 2; &c., he is distinctly called a prophet, & the Apostles constantly spoke ^{of him} _{as} a King. Again it is said that to call Christ a prophet, priest, & King, is a mere figurative statement of his functions, but Christ still really & actually ~~dis~~ discharges those functions. All others who are called by such names are rather figurative of their completion in Christ.

Besides a perfect Saviour must, if his salvation

is to be complete, combine the three functions - instructive, sacrificial, and kingly.

IV.

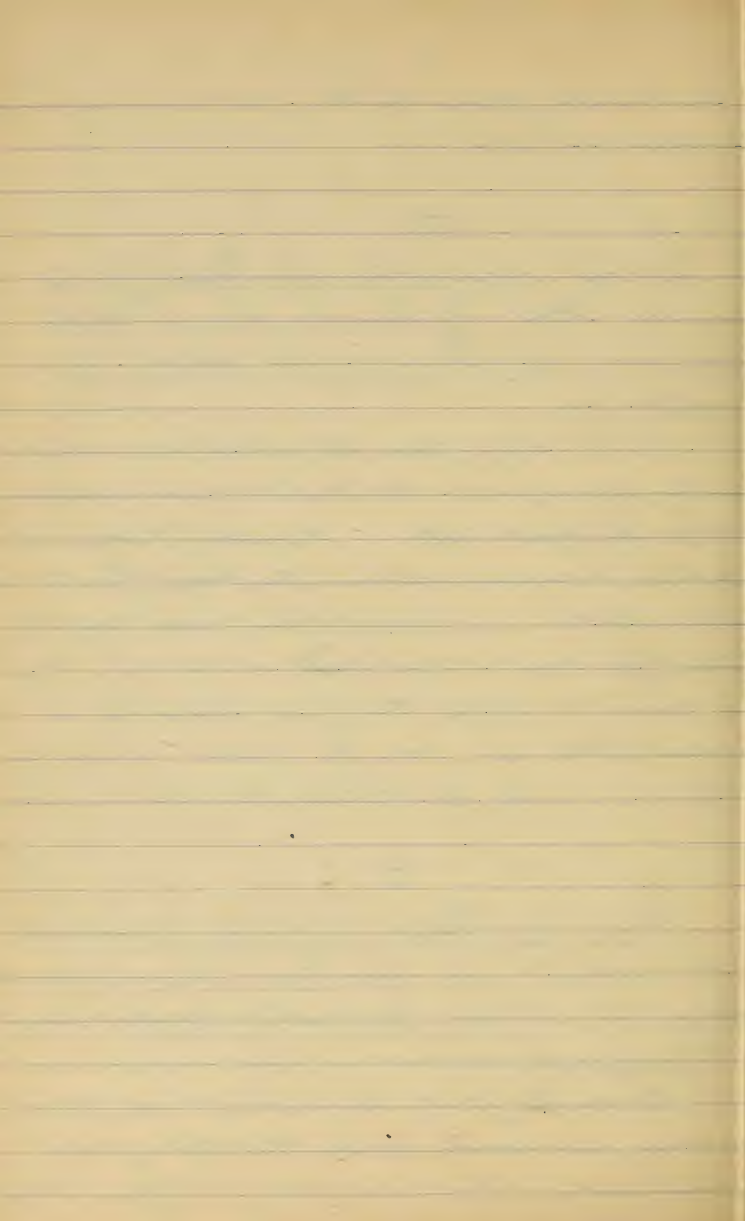
Christ executed all three offices in his state of humiliation & still executes all three in his state of exaltation.

The Socinians of course held another view, inasmuch as they did not admit that Christ did really discharge the priestly office on earth. A number of theologians, such as Thomasius, would limit the kingly office to his exaltation. But, rightly viewed, none of the offices can be referred ~~with~~ one state only. It is common to divide the offices between the 2 natures rather than between the 2 states. Ritsehl thus held that the priestly belonged to the Divine, the prophetic to the human.

V

While the three offices of Christ are distinct in function & significance, they are always mutually conditional & cooperative.

They are the offices of one mediator & one person, & in any mediatorial action the whole person must work. They are merely 3 different phases



of mediatorial activity. The sacrifice of Christ as a priest was also a manifestation of prophetic & kingly activity, & so with the others. In every act there is something priestly, something prophetic, something kingly.

VI.

In order that the Gospel may be apprehended justly & truthfully all the three offices must be taken into due account.

If Christ's priestly office be overlooked, his ~~prophetic~~ ^{prophetic} function must seem magical & unreal, & his kingly function temporal & unspiritual. Any system which does not find place for all three is one sided & incomplete. It is true that he appears chiefly as a prophet during his life, chiefly as a priest in the agony of death, chiefly as a king in his ascended state; but still in all conditions all three are operative though in one one is ascendant, in another another. We do not know him fully till we know him under each & all of the three aspects.

3. Christ's Fulfilment of the Office of Prophe

Lecture XXV.

29/1/90

I.

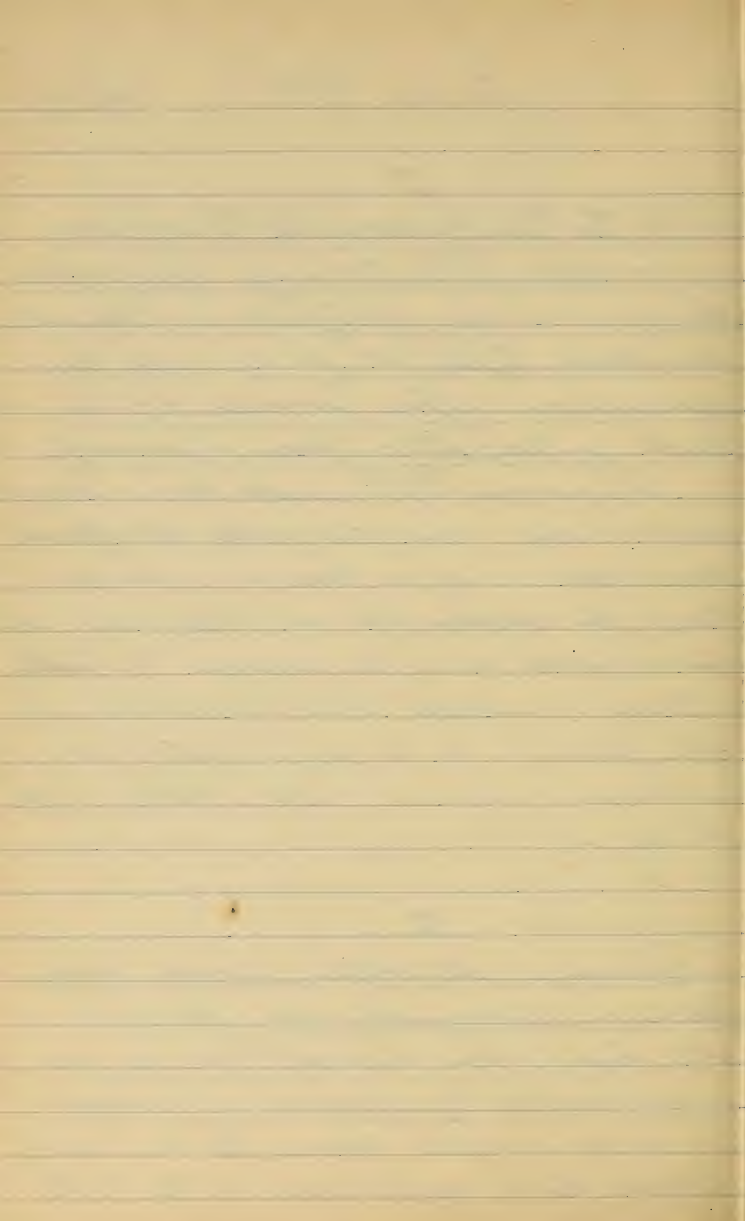
In the Old Testament there was a promise of the coming of a prophet which was only fulfilled in Christ. See Deut. XVIII. 15, 18, 19; and the description of the Servant of the Lord in the latter part of Isaiah.

It is manifest in ^{the first of} these passages that an individual prophet is meant. None of the prophets that followed Moses stood so high as Moses as a mediator. Only by the introduction of a new dispensation could another prophet arise like unto Moses. The ~~prophet~~ ^{passage} in Isaiah is remarkable in that it presents the image of the Messiah in all its various aspects - both in humiliation & exaltation - alike as prophet, priest, & king.

II.

Christ is recorded to have twice spoken of himself as a prophet, & to have often implied that he was a prophet & the greatest of prophets.

He again & again declares that he is sent by the Father that he may bear witness to the truth.



The significance of this is increased by his speaking of himself as the truth. His teaching is a revelation of what he has seen & known when he was with the Father - it is a disclosure of God, a declaration of the nature of God, as the One who alone knew the Father in a unique manner. His word has a peculiar energy & efficiency; he who regards it, ^{not} will find himself judged by it. In a complete & exclusive sense he is the light of the world. Further his teaching is a revelation of himself as King of his new kingdom. His revelation also is not confined to his teaching but is manifest in his works. He is the complete manifestation of the Father. It is not inconsistent with this that he promises to send to his followers the Holy Spirit to guide them into all truth, for it is in his own name & as his own representative that he is to send Him. It is only thus that he ^{could} show his gospel as a continually increasing & developing light to the world. Christ as a prophet naturally claims connection with the O.T. prophets, but he does so with the clear consciousness of being higher & greater than they.

III.

The claim which Christ put forth as a prophet rested on

his revelation of the character of God & his solution of the problem of salvation.

His teaching presupposes the teaching of the O.T. regarding God, but we err if we imagine that he did not claim to be a new & special revelation of God. It was only so that he could preach a new Kingdom of God. Whereby then did he ^{establish} the validity of this claim, for he revealed no new attributes of God? It was by giving a completer & higher view of each of these attributes, which could only be done by ~~the~~ being the Son of God as he represented himself to be. Thus the revelation of the Fatherhood of God was set forth with incomparable clearness & fullness far beyond the teaching of the O.T. He lived in complete communion with the Father. It was his meat & his drink to do the Father's will. His whole life was ~~that~~ ^{one} of perfect filial obedience. Again, he alone solved the problem of salvation, to which man could find no solution, & regarding which he was utterly vexed & perplexed. Nature rather ~~increased~~ than diminished his ⁱⁿability to solve it for himself, but it is precisely here that Christ's revelation presents itself with greatest ~~truth~~ ^{brightness} & perfection.

IV.

Christ was spoken of as a prophet

by his disciples & apostles.

Both Stephen & Peter referred to Christ the prophecy in Deut., & all the epistles speak of Christ as the unique revealer of God. As such he is exalted far above Moses; & this is made especially clear in the Epistle to the Hebrews, where he is spoken of as the image of God & the glory of God.

V.

Christ as a prophet satisfied
wants which manifested themselves
throughout heathendom & which
were implied in the very nature
of religion.

Religion is the communion between man & God, & implies the action of both on the other. It is not enough then for man to offer prayer, praise, & sacrifice to God, unless there be a reply to them from God. A few rationalists may have conceived of God as wholly apart from man, but this is an utterly dead & useless conception of God, & any savage in order to have a religion at all must have a better & higher conception than this. Prophecy has thus its root in the very lowest stages of religion & civilization. Of course in such stages the religion is crude & superstitious, putting

great emphasis on dreams, ecstasy, signs, oracles, lots, sealed letters, omens, &c., all of which come under the category of prophecy. But the highest of all is the inspired individual. This phase of it has also representatives in heathendom. Everywhere ^{therefore} we find the belief in prophecy, & many though the errors & superstitions are which have surrounded ^{it}, it has nevertheless had in it great elements of truth. That truth is that God draws near to those who draw near to them, that he is a spirit who reveals himself to spirits in spirit & in truth; & Christ is the great revelation of this truth.

VI.

According to the Scriptural conception of the prophetic office, the prophet was a man directly commissioned & specially qualified to speak for God to men.

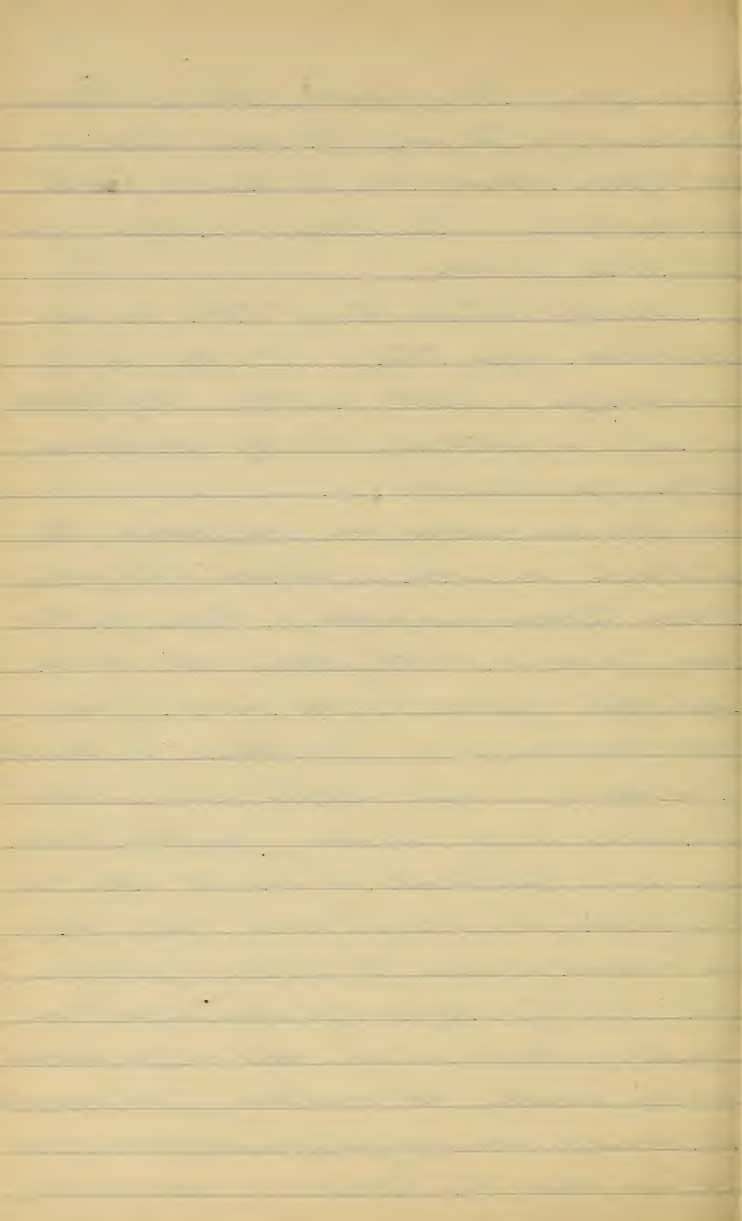
The O. T. name for prophet is נָבִיא , the etymology of which is much disputed. It has been connected with the Syriac *nabû*, to pronounce; but its etymology is of little importance since its meaning is clearly shown in Scripture itself.

It is one in whom the Divinity allows his will

to spring up. It is disputed whether it is passive or intensive, but the usage of the word is clear as one to whom & through whom God speaks & reveals his mysteries. Thus Aaron is spoken of as the prophet of Moses.

According to I Sam. IX. 9, נָבִיא was used for prophet before נָאֵם. The word used by the Septuagint is exactly parallel. ΠΡΟΦΗΤΗΣ is used of an interpreter, the πρὸ not referring to time, but to presence.

There was another view long prevalent that a prophet was merely a predictor of the future, & many theologians have adopted it. It arose from the way of looking at the prophet's work with an apologetic purpose; & a great amount of damage has been done by it. It restricts the statements of Scripture in a way altogether unwarrantable. Prediction was not essential to prophecy at all, but on the other hand we must not suppose that the prophets were never predictors. Still 'prophet' in Scripture means the revealer of a Divine truth under the influence of a Spirit higher than himself. What he said might not be prediction, & was generally not prediction, but consisted of warnings, encouragement, promises of pardon, & hope. In this sense then Christ is incomparably



the greatest of prophets, having revealed as no other did the will, purpose, & nature of God. His person & his work were alike a continuous revelation of the Father by whom he was sent.

Lecture XXVI.

30/1/90.

I.

To understand adequately the Office of the prophet, we must consider (1) his call or commission, (2) his special qualification, (3) his message, & (4) his credentials. In regard to all these points Christ was the Perfect Prophet.

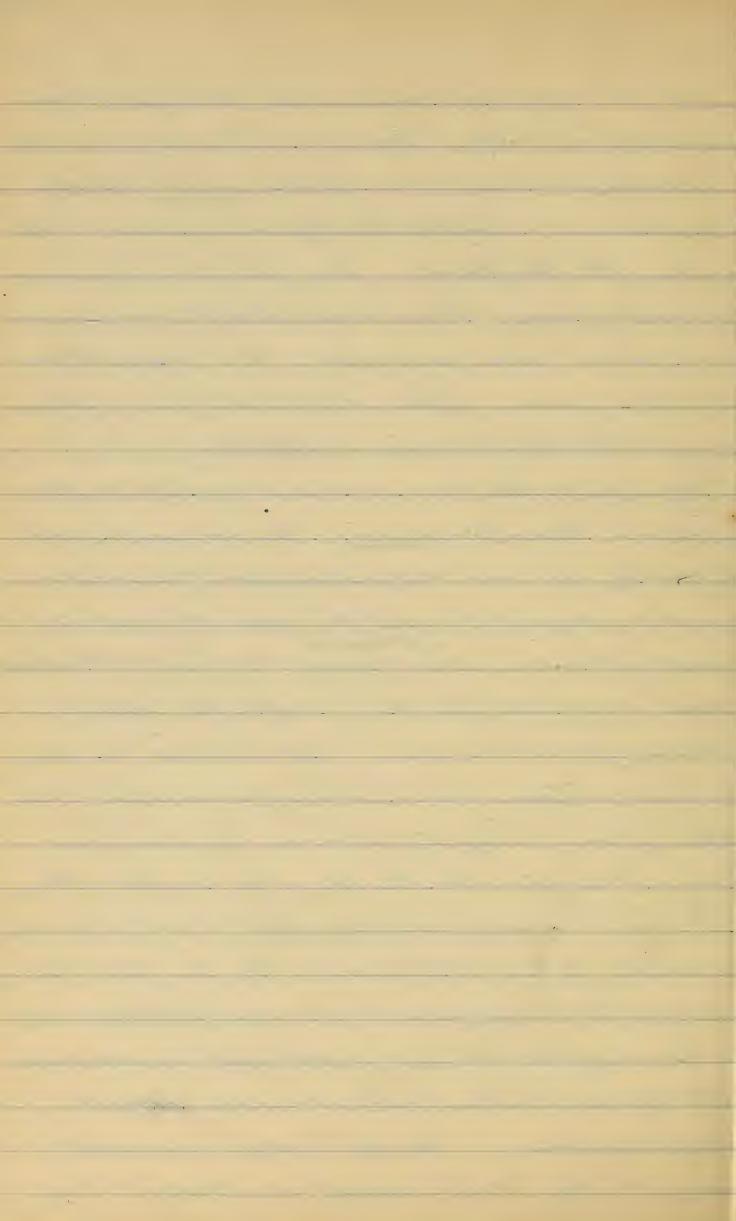
It is clear that Christ's person & work realized the Office of a prophet in a general way, but it is necessary to deal more with details. Priests & kings occupied their Office on account of their birth & family, but prophets were chosen purely on account of personal fitness. The prophets of the O. T. were drawn indiscriminately from all the tribes of Israel. There is no trace of special consecration to be found, except perhaps in the case of Elisha, & often no trace of special training. They were chosen purely by the Divine authority. This is what distinguished them from the false prophets. Now Christ again & again declared that he was sent of the Father, & that he spoke not of

himself but as he was commissioned. For instance, he was sent to the lost sheep of Israel & so he did not go beyond there.

Secondly, the prophets were specially qualified. They required to possess what is essential to the office - the presence & illumination of the Holy Spirit. Here again the preeminence of Christ appears. He was endowed with all the requirements in his human nature for his work. At his baptism he was in a special manner filled with the Holy Ghost, by whom he was sealed with superhuman sanctification.

Again, the prophets were specially sent & qualified by God in order to deliver His message. This word was the word of the God. This was the characteristic office of the prophets - to minister in the word, to reveal the word. We must not insist in this connection ^{on the distinction} between the Law & the Prophets. Moses in giving the Law was a prophet, the prophets in prophesying revealed the Law. But in Christ we see the full completion & culmination of the preaching of the word of God. Everything that raises Christianity above Judaism, the N.T. above the Old, finds its centre in Him.

Fourthly, the prophets were accredited as such & possessed credentials of their truthfulness. In this they were distinguished from the false prophets. The true prophets spoke only in the name of the true God, & spoke only in accordance with the Law, & further could not preach ~~prosperity~~ without repentance. He was further a man fully assured of his Divine message & authority. Their



ways of proving these sanctions to others was in the nature of the word itself, in their lives according to their preaching, in the predictions they were enabled to utter of proximate events & the fulfilment of these predictions (thus Samuel, Isaiah, Ezekiel, Jeremiah), & in the power of working miracles (with the caution that they are not to be trusted in themselves). Now with regard to all these points Christ produced full credentials of his Divine message & authority. His teaching was the natural outflow of indwelling Divine wisdom. His words & acts gave comfort & assurance to all the heavy laden. In his ^{perfect} life, too, he gave full evidence of the truth of the ~~evidence~~ ^{testimony} he bore. Beyond all other prophets he was accredited as a prophet as a predictor. The former prophets were only accredited through his fulfilment of their predictions, & he himself gives predictions of the coming & nature of his Kingdom, with this addition - that there is consciousness of the power present in him to satisfy all needs & fulfil all prophecy. Further his prophetic office is accredited by his miracles. These are not mere prodigies, but direct revelations of the nature & character of the Father, the Son, & the Kingdom of Heaven. They were signs of something greater than themselves, & in virtue of the essential unity of his mediatorial work they are necessarily & naturally bound up in that work.

II.

Christ's work as prophet in his personal teaching & ministry on earth had its source in his activity as the eternal Logos, & special preparatory antecedents in the revelations made in Old Testament times.

His work of prophecy was not confined to his life on earth. He worked in an analogous way before, & has worked in an analogous way since. He is the light of the world & the source of all light. He has taught the preachers & prophets of all nations who have really attained to a knowledge of God & God's salvation. In Israel he did a special work. He wrought in the inspiration of prophets & the faith of believers. On earth then he only continued & carried to a higher stage what he had always been doing in history. He thus fully fulfilled the past, while he transcended it by the introduction of a new & loftier dispensation.

III.

Christ continues his prophetic work in his state of Exaltation through his Spirit, Word, and Church.

4. Christ's Fulfilment of the Office of Priest.

He did not finish the work on earth of revealing God's will for man's guidance. This work began with the beginning of history & will only end with its end. See John XVII. 13. "When he, the Spirit of truth, is come, he shall guide you into all truth." This enlightenment promised by Christ then was not completed by the apostles themselves. The Spirit has not yet nearly accomplished that end. The Spirit is really Jesus speaking & revealing himself in his Church.

IV.

The Mediatorial Work of Christ centres in his priestly office, which is inseparably connected both with his prophetic & his kingly offices.

Christ is the great High Priest of humanity. His discharge of the prophetic office culminates in his priestly work, in his sacrificial death. So will the consideration of his work as priest lead us on to consider his work as King, for his Kingship was only completed & perfected by his work as priest.

V

Christ as priest responded to wants of human nature which originated priesthood in almost all heathen lands.

In all stages of heathendom men feel in some degree the dependence on Divine power, & attempt to control & influence that power. Finding however their inability to this they naturally apply to someone or delegate someone to do it for them. Further, the need is felt of a closer communion with God & a taking away his displeasure; & the inability to do so for themselves, & the idea that he who knows how to serve God can best do it for them, have led to the establishment of priesthood. This truth which underlies all priesthood is realized to the fullest extent in Christ, & is alone completely fulfilled & developed in his work.

Lecture XXVII.

31/1/90.

I.

The opinion ^{that} of the priesthood of Christ is little related or not at all related to heathen priesthood, but is almost entirely connected with the Jewish priesthood, has been maintained by some theologians. It is really of very great importance, however, to regard Christ's priesthood as the realisation of all that is true in all priesthood, & Christ's sacrifice

as the realisation of all that is true in all sacrifice.

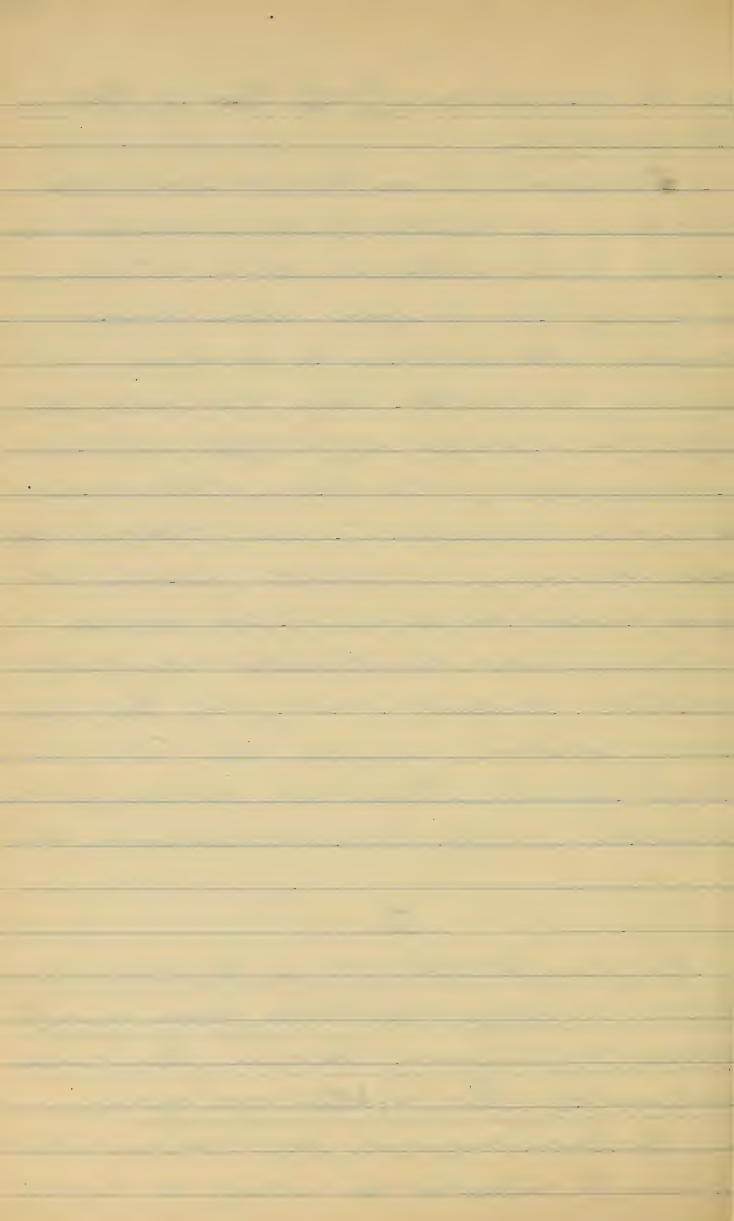
Those who follow this view think it a waste of labour of inquire into the nature of heathen priesthoods. They connect Christ's priesthood only with the O.T. view of the priestly office & suppose certain theological terms & positions to be involved in the parallelism. So Dr Chalmers. He nevertheless admits that heathen ideas of priesthood & sacrifice may be of great importance as a preparation for the reception of Christianity. He only denies their usefulness as means of theological apologetics & controversy. It is only the consideration of the Jewish priesthood that can be put to such purposes.

It seems however that the relation between heathen priesthood & Christianity is real & vital. These crude ideas of priesthood & sacrifice point to the real & deeply-felt needs of human nature which only find their satisfaction in the Perfect Priesthood & Complete Sacrifice of Christ.

II.

Human priesthood is found to some extent in some mediatorial form in all stages of religion between the lowest conceivable & the highest realized.

The lowest conceivable stage of religion is that in which the individual has nothing but his own



feelings & impressions to guide him, there being no social or common worship. Such a stage perhaps does not altogether exist, since religion forms an essentially a bond between man & man. The highest realized stage of religion is Christianity where all need of priesthood & sacrifice is done away by their realisation once for all in one great sacrifice.

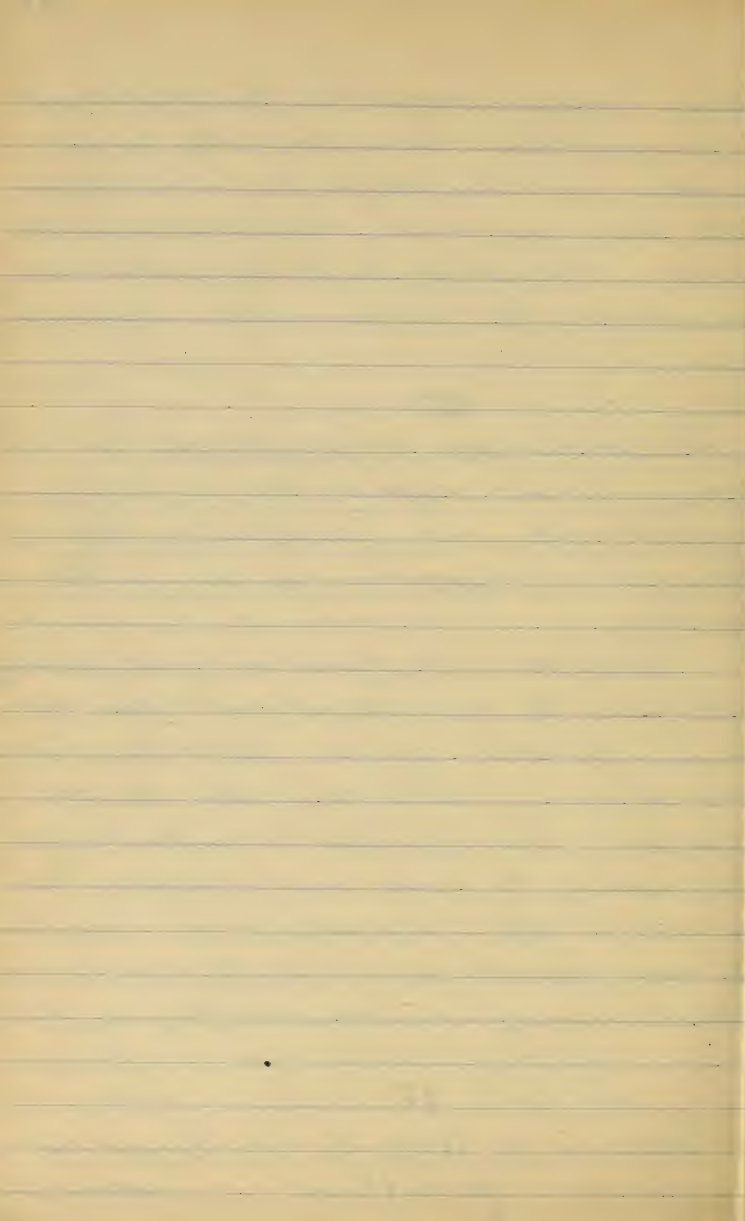
III.

The whole idea of priesthood is rarely if ever represented in heathen priesthood, & in particular the element of expiation for sin is often wanting.

The so-called heathen priests are generally deserving of the name. They are really mediators between God & man, & are believed to be alone able to present acceptable sacrifices. But are they really deemed to be priests? Now if priesthood be considered in its full meaning the answer must be negative. But we have no right to be so exclusive in our definition. The idea of expiation for sin is frequently absent, but nevertheless they discharge in almost all cases some of the functions of priests.

IV.

There is a stage of civilization in which priesthood is associated



with fatherhood. There is also a stage of civilization in which priesthood is associated with kingship.

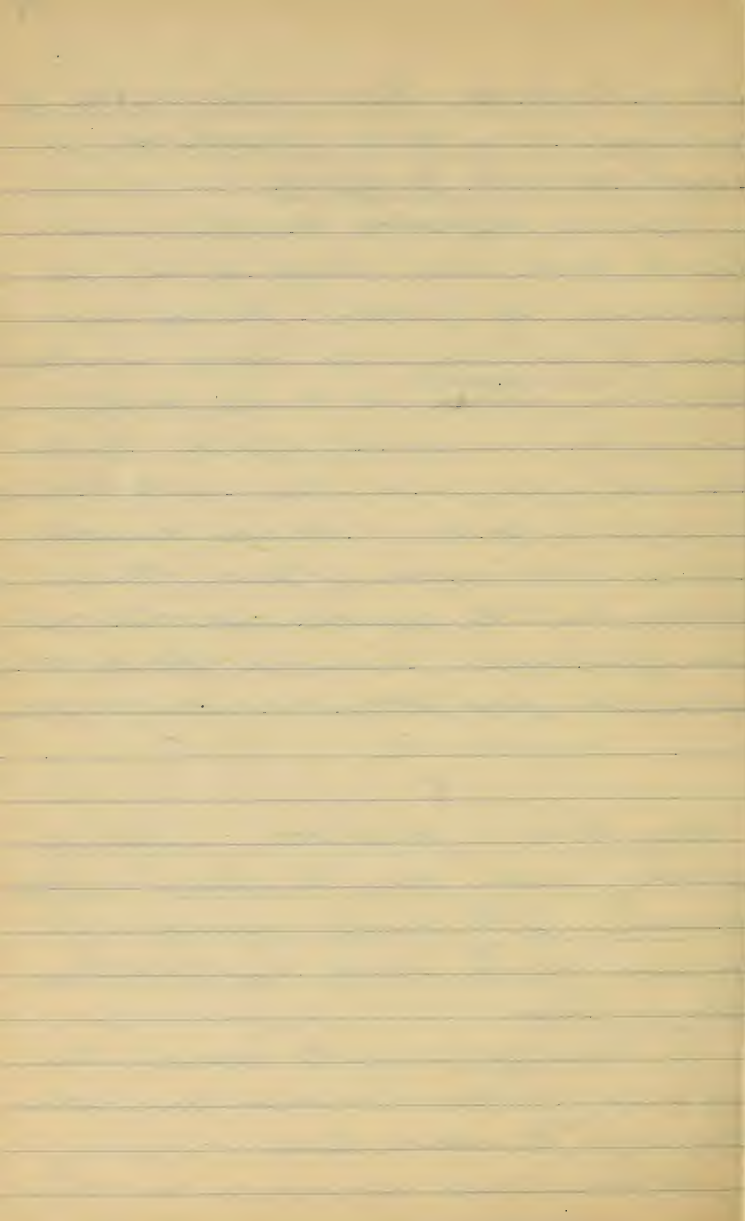
There may be priesthood where there is not a distinct priestly class. One form of this is the patriarchal stage of society. This stage however cannot be said to have a real existence, ~~but as the for~~ ^{is a transition stage towards} patriarchalism, development into clanship; but still the heads of clans are regarded as priests. Another form which is very common is that in which the King is regarded as priest. The most remarkable instance is the Emperor of China & this is probably due to the essentially patriarchal constitution of the Empire. In many tribes of Africa also the Kings would be regarded as priests, did they not set up a claim to be gods themselves.

V.

When there is priesthood a distinct priestly caste may be absent, either because of the small number of priests, or the want of connection between them.

In China for instance the Emperor is the only priest & so there is no priestly class its place being so far ^{filled by} the cultured classes.

In Greece likewise so far as we can learn there was ^{little or}



a connection between the priests, chiefly because of the isolation of the states.

VI.

The preeminence of the priestly class in a community is not an index to its attainment in civilization, but a large amount of the culture of the world has been of priestly origin.

The first of these statements is proved by the cases of China & Greece, while in very low tribes of Africa the priests hold a very important position. It is indisputable however that the world's advancement in civilization & culture has been to a great extent due to priests & to the priestly castes.

Lecture XXVIII.

4/2/90.

I.

Priesthood in religions of an animistic & fetichistic type appears in degraded forms, closely connected with divination & sorcery, and aiming at influencing divinity by physical & magical means.

In even these religions there is trace of the idea of life & nature being influenced & surrounded by unseen powers. At the same time the Divine is conceived of as capricious & inconsistent, of the grossest natures & meanest characters. Hence the priest in this stage of development must be at the same time a prophet & magician, for by such means alone can the deities be influenced. For such deities no reverence is or can be felt & all that is aimed at is to make them propitious to their worshippers. Religion rests on a belief in a supernatural power which it is most desirable to possess or control, & over which a certain class are supposed to have such control. Almost all the lowest tribes of Africa are in this stage of religion. Their priestly classes are divided & subdivided into various classes. One high priest has often power greater than that of the king or chief of a tribe. These priests when they use magical arts are never thought of as bewitching. Their chief function is to put down witchcraft & to hunt down wizards & witches. Sorcery is regarded as worship. So also in North & South American tribes, Greenlanders, Mongolians, &c.

II.

Priesthood is modified by the prevalence of ancestor-worship, because the worship becomes more tribal than individual, & the chief

becomes most naturally the priest.

See "Africana" by Dr. Duff Macdonald. "The spirits of the dead are the gods of the living." Great etiquette is required in approaching the deities. The tribes worshipped more as tribes than as individuals. They changed their gods with a change of their villages, since it is the relations of the chief who are the chief gods of the village.

III.

The development of priesthood corresponded to the development of worship, from the importance attached to which its influence was primarily derived. The consequence was that most ancient civilizations assumed an almost theocratic form.

The worship was first, the priest second, the priest being for the sake of the worship. The priest, however, generally determined the progress of the community. In the most ancient nations the priests were the most learned class. They however by this superiority tried to increase their power & influence by increasing the observances & rites of the worship. Yet it is a mistake to suppose all ancient nations to be of a theocratic form or to have passed a theocratic stage.

The influence of the priestly castes is most manifest

in Brahminism, a complete literature being still extant, chiefly the result of the labour of these castes.

The influence of the priest was not so great in Persia. It is especially interesting in the study of Zoroastrianism to observe the emphasis put on purity of life.

In Egypt the priesthood was a highly organised class, extremely exclusive & holding most of the chief offices of education, medicine, & statesmanship, as well as of religion.

In the ancient Celtic nations the priesthood included bards, druids, & priests. Their worship was largely sacrificial.

Much more is known regarding the priesthood of the Mexicans. See Prescott.

IV.

Priesthood can only be understood in connection with sacrifice, in which heathen worship generally centred, & in which man's consciousness both of dependence on and estrangement from deity may be most clearly traced.

To the great majority of peoples sacrifice seemed to embody most of what is meant by worship. This is true in a higher sense than many of them dreamed. In lower religions it is the same. Hypocrites are often content with offering up mere words to the Deity, but

Savages are generally sincere, & offer up real gifts to the gods they worship. It is regarded as a true means of communion with the Deity & comes to be the centre of a complicated ritual. This ritual then becomes a necessary part of worship, but still it is sacrifice that is the centre of it all & the chief means of approach to God.

V.

Heathen priesthood implied a religious wants & ideas which were only truly satisfied & realized in the priesthood of Christ.

The origin of priesthood is in a true sentiment of the human heart - that there is nothing so sacred in life as worship, that there is no duty so high as worship & reverence of the Divine. One great cause why religion has been so ritualistic & ceremonial is that it has been recognised as so solemn & so sacred. Man felt himself unworthy for the task himself & that he had need of a mediator through whom he might approach the Deity. Further it was felt that worship must not be only in accordance with the will of man but with the will of the Deity, & that the Deity can only be served by those specially called to his service. This feeling was at the root of all caste in priesthood,

of the importance & sanctity of their position. Where priesthood is developed, moreover, their life is supposed to be directed by an elaborate law given by the Deity & this becomes the origin of the ritual they introduce. The tendency of this was to become wholly ceremonial & to overlook the higher spiritual elements of worship; yet still it did represent the recognition of the need for spiritual worship. Again, the priesthood in heathendom had its roots in the testimony of conscience to sin & the need of expiation. This consciousness explains the costliness & cruelty of their sacrifices. The priest was of course the fittest for this expiatory sacrifice. Now this institution was not without considerable justification of itself & must have done a great deal except evil in the world. Yet we cannot study it without recognizing its imperfection & unsatisfactoriness. It has given a mediation possible between God & man to mere men, themselves requiring mediation. It has largely established merely ceremonial & not really spiritual worship & has found no satisfaction for violated law. It has done much to divide men, little to reconcile God & man. Although largely resting on truth then, priesthood has been greatly a failure, yet even in its failure we see it pointing to the perfect priesthood of Christ, wherein its

failure is made a success, wherein its restlessness & longing is fully satisfied, & wherein its feeble endeavours are more than realized.

Lecture XXIX.

6/2/90

I

In the primitive and patriarchal period of Israelitish history there was no separate priesthood, but individuals offered sacrifice on their own behalf & the heads of families discharged priestly functions on behalf of their households.

In Genesis worship is represented as having been from the fall of a sacrificial character, but there is no trace of separate priesthood in the patriarchal age. It is applied to no Hebrew & to no patriarch. It is applied alone to Melchizedek & to the priests of Egypt. Each of the patriarchs offers sacrifice on ~~their~~ ^{his} own behalf & the fathers of families on behalf of their households. Moses himself is the priest until a priesthood is established. Job is represented as offering burnt offerings, but ^{the book} may not be on that account of ancient origin. The term 'priest' is not used.

𐤓𐤕𐤕 means originally to prophesy. In its Arabic form it seems to have the ideas of mediation & of soothsaying. More probably it means to stand & so to officiate.

II.

The account of Melchizedek is in various respects of special interest as regards priesthood. See Genesis XIV. 18-22; Psalm CX. 4; Hebrews VII. 1-21.

The account of the meeting of Abraham & Melchizedek has given rise to many strange fancies both among Jews & Christians. Melchizedek has been supposed to be Shem or Ham, or a manifestation of the Logos. The name seems to show that he who wore it belonged of to the Hebrew race Cf. Adonizedek, from which it is regarded as an ancient name for Jerusalem. Salem is evidently the same as Jerusalem. His name & character are an obvious prophecy and type of humanity from his two names of King of Righteous^{ness} & King of Peace. Above all, as the writer of Hebrews points out, he corresponds to the Messiah. He is the first to whom the name of priest is given. It is the first time at which the type of God appears in history. Abraham recognised the identity of his God & the God of Melchizedek. His priesthood was not like that of the later Levitical priest. It did not depend on his lineage; it was not restricted by a certain age or time. It began with him & ended with him. Thus he was made like to the Son of God - rather by omission than really & positively like. Like Melchizedek Christ derived his priesthood from no ancestry & from no lineage: he received it not & transmits it not. Like Again Melchizedek combined

the offices of King & Priest, & had a dignity which no Levitical priest possessed. He received tithes from Abraham though he derived no such right by birth. Melchizedek undertook to stand between God & Abraham. His priesthood was superior to that of the Levites inasmuch as personal worth is superior to inherited office. In all this he is preeminently a type of Christ.

III.

The controversies as to the development of the instituted priesthood of Israel do not affect its typical significance.

It is impossible here to deal with such controversies. The decision of them depends altogether on the time & condition of the composition of the Old Testament Books, which can only be studied by reverent & careful investigation. The higher critical view will probably be found as one-sided as the one it attempts to displace. But as a type of Christ's priesthood its significance is unaltered by such results.

IV.

The idea of Christ's priesthood is fully expounded in the New Testament only in Hebrews Chapters V. - IX., where Christ

is shown to be the one true priest, the antitype of all priesthood.

Hebrews is the only book of the N.T. which develops this idea. But this is no reason for depreciating his argument. That argument is too sound & well founded. The general aim of the treatise is to prove the superiority of the Christian dispensation over the Jewish, & to show the right of the former to displace the latter. Accordingly he set himself carefully to compare the two economies with special regard to priesthood, & proves that the Jewish priesthood was only a shadow & type, which was fully fulfilled & realized in Christ. A priest is defined as one who stands in the stead of man & is a mediator between God & man. But a human priest could not really discharge these functions, for he required mediation between God & himself. But Christ, by taking the nature of men, was as able to help men as a man; & yet, by being without spot or blemish & having no need to expiate for his own offences, & by being able alone to present a fully efficacious & acceptable sacrifice — by all this he alone fully discharged the true functions of a priest. He alone had a true purity not merely of vestments & outward things, but of the heart & spirit. He alone was in perfect union with God & in perfect union with man. In all this he was the one true priest

and the antitype of all priesthood.

V.

Christ was the one great High Priest,
as he alone perfectly represented both
God and man, perfectly possessed
all priestly qualifications, perfectly
discharged all priestly functions, &
offered the one perfectly efficacious
sacrifice.

In all this we may still follow the guidance of the Epistle to the Hebrews. There Christ is shown as not only representing man to God, but as representing God to man, & this is implied in the very nature of priesthood. "No man taketh this honour to himself, but he that was called of God as was Aaron." In all times & countries men had taken to themselves such honour, but the priesthood of Israel in this respect was alone the type of Christ's, for they alone had a special call from God. Christ's right to priesthood must be traced to Christ's Sonship as the basis of his perfect representation of God to man.

Christ too perfectly represented man to God. This was essential to the O.T. priest, ~~for~~ especially on the great day of Atonement; but even he only represented a single nation, while Christ

represented the whole race. He is the representative of all humanity - of the new humanity glorified & sanctified.

As priest his qualifications consisted in his having taken to himself the weaknesses & frailties of those he represented & so in being in perfect sympathy with them. The Jewish High Priest was a man taken from among men & this was necessary to his priesthood. He was, however, only a man, only a Jew, & so his sympathies were weak & narrow. But Christ was in perfect sympathy with humanity. He knew to the uttermost all the pains & afflictions of humanity. Yet he knew no sin. Can he then be in perfect sympathy with the frailties & temptations of humanity that rise from the sense of sin & guilt? This, however, is just what alone makes him capable of a perfect sympathy with sinful men. A strong will & resolute heart may bear up against other ~~tem~~ trials & afflictions, but for the temptation ^{and guilt} of sin man needs a power higher than himself, a friend nearer to God than himself, one who has not been weakened himself by sin & made incapable to that extent of helping the sinfulness of others. It is the virtuous alone who can adequately assist & sympathize with the fallen & the struggling with sin. The best of our race are those who understand best what moral infirmities are. It is those whose hearts are darkened with sin that are most heartless & unsympathetic towards the sins of others.

Thus it is by the very possession of perfect sinlessness, by the complete absence of all consciousness & guilt of sin, that Christ is made capable of a perfect sympathy with sin and made able to be a perfect representative of sinful men. "We have not therefore a high priest which cannot be touched with a feeling of our infirmities, but which was in all points tempted like as we are, yet without sin."

Lecture XXX.

10/2/90.

I.

Christ continues to discharge his priestly office by his work of intercession in heaven.

The sinlessness of Christ was no limitation of his priestly sympathy & was an essential qualification of his priestly character. He required to offer a pure & spotless sacrifice. This was expressly typified in the O.T. priesthood & ceremonial. The holiness of the priests & offerings however was only outward. The priestly functions were almost entirely independent of any but physical & external qualifications. Through Christ alone was the participation of holiness in the priesthood attained. Again his priesthood, ~~unlike~~ that of the Jewish priest, was not confined to his lifetime, but is eternal. Though his work of sacrifice was fulfilled with his life,

he still discharges the priestly function of intercession in heaven. Through this we can look to him for strength in our temptations & troubles, as our Advocate with the Father, who brings all our imperfect intercessions into one great intercession with God. Such expressions, it is true, are largely figurative, & are not to be pressed too far. It is enough to know that he pleads in celestial places & with celestial power. He intercedes for us clothed upon with his human nature, which makes him our elder brother & our perfect sympathizer.

His intercession makes acceptable all our petitions & prayers. They are accepted in the Beloved. Through him every man has a right of approach to God & the assurance of acceptance with the Father. For every believer he is at once a propitiation & a paraclete.

II.

The perfection of Christ's priesthood has abolished all other special priesthoods, & left only the universal priesthood of believers.

When the perfect is come there remains no more need for the imperfect. Priest & sacrifice alike have been abolished by the manifestation of their anti-type. The sign has given place to the thing signified. There is no indication in the N.T. of any such office

in the Church & they would be inconsistent with the nature of the new economy. There are now no restrictions on free access of every man to God. In the whole of the N. T. there is no passage in which the term 'priest' is applied to the ministers of the Christian Church. The apostles preached a religion entirely opposite in these respects to any that had been heard of before - without sacrifices, without sacrificing priests, without temples. Christ & Christians alone are spoken of as priests, & the corporate body of the Christian Church as a temple, but in no other sense. Here then surely we have abundant evidence that both Christ & the apostles meant to indicate that all sacrifice & priesthood were at an end through being consummated in one great perfect sacrifice & one great perfect Priest.

III.

Sacrifice is one of the most widely prevalent modes of worship, and must be explicable by common feelings and motives. Its existence among so many distant & diversely circumstanced peoples cannot reasonably be accounted for by primitive divine institution, which would

have been soon forgotten if it were not that which man would naturally without any revelation have had recourse to.

If sacrifice be not found among the very lowest tribes (e.g. the Australian aborigines, & the forest Indians of South America) it is to be met with in almost all other races & among all nations of culture. Belief in the efficacy of sacrifice therefore is all but universal. If therefore man had not naturally had recourse to it it would soon have been forgotten. If on the other hand he had had no feeling within himself of his real need of it, its observance would soon have been dropped instead of becoming more universal & more valued.

IV.

The argument which refers all sacrifices to positive divine institution on the ground that they have in themselves no natural meaning proceeds on ignorance of the ways in which sacrifices are viewed by those who offer them.

The chief argument of the opposite ^{view} is that they have no natural meaning in themselves.

What connection can there be between expiation for sin & the slaughter of an animal? We reply that, were there no perceived connection, there would have been no sacrifice at all. Even the rudest peoples have reasons for offering sacrifices, which appear to them very good, meaningless & unconvincing though they may be to us.

V.

The sacrifices like other acts of worship may be offered from the most diverse motives and must not therefore be referred exclusively to any single feeling.

They might be offered for gratitude for good believed to be received, or in order to avert evil, or from a sense of sin, or from a desire for communion with the Divine. Often also all these motives are in operation in different proportions & ways.

VI.

Sacrifices vary in their nature with the character, culture, and circumstances of those who offer them; but they always correspond to the belief entertained as to the nature of the Deity to whom

they are offered.

Ignorant minds must worship from ignorant & degraded motives. Only a pure spirit can offer pure worship. But the chief estimate of sacrifice among all peoples has arisen from the view of the Deity worshipped.

VII.

Sacrifices are always offerings which the worshipper believes will make the Deity worshipped disposed to regard him with favour and to grant him what he desires.

They are always expressions of the worshipper's feeling of his dependence on his Deity, & his desire to be on good terms with his Deity. Sacrifices are always prayers, but are regarded as much more acceptable & efficacious than prayers. The offerings must have been of what the gods are supposed either to be fond of or to hate.

VIII.

The heathen sacrifices were regarded by those who presented them in various ways, for example, as gifts, homages, abnegations,

and expiations; but these ways cannot be very strictly distinguished.

The several notions which form the motive for sacrifice may take many forms. Sacrifices have been certainly regarded in those four ways at least. We might form a theory of sacrifice by considering any one of these aspects, but any such theory must necessarily be one-sided & exclusive. Each one of them must be recognised & included. Sometimes one aspect is dominant, sometimes another. The distinctions between sacrifices & offerings are fluctuating and difficult to formulate or define.

Lecture XXXI.

11/2/90.

I.

The gift theory of sacrifice which is widely applicable contains
mingled truth and error — The
truth being the gratitude due to
Deity, & the error being that
the Deity can be benefitted by the
offerings of men.

Such a view, ^{generally} arises from grossly anthropomorphic conceptions,
or from thoroughly egotistic notions.
As a rule there is no element of expiation
or atonement involved in them, at least by the

lowest races. They are regarded as purely gifts. They have however some justification in the element contained in them of true worship & true gratitude to God. They thus arose from feelings that were both natural & just, and as such they were instituted among the Jews.

II.

Homage sacrifices are partly corrections of the error in gift sacrifices and evince a deeper sense of reverence towards Deity, but generally involve an idea of substitution, which is unreasonable and mercenary.

The notion that sacrifices please the gods by nourishment & physical support is of a very rude one, but when it is discarded the one that takes its place is that sacrifice is an expression of necessary homage which must be offered in order to propitiate the gods & which must be shown by outward acts. They however involved the false idea of substitution, that is, that the part offered is substituted for the whole. It often took the form of offering a part of one's own body. Again it took the form of a few

for the many, such as first fruits; or the sacrifice of the inferior for the superior, such as an animal for a man, or a subject for a chief. Though there is much truth in such sacrifices, yet they involve a very gross conception of the Deity and of the way in which he may be pleased & worshipped

III.

Sacrifices of abnegation, implying that sacrifices are valuable in proportion to what they cost the worshipper, have the merit of recognising the worth of self-sacrifice, but misconceives its nature and also the nature of Deity.

The idea from which such sacrifices arise is a natural one. When men feel they cannot be of use to Deity they naturally consider that their own loss in offering sacrifice will be regarded as acceptable. Thus the Moabite King, when he saw he was losing the battle, offered up his eldest son. It has been maintained that all sacrifice originated with the idea of the value of self-denial, but this theory cannot be established, for then all sacrifices would be regarded as valuable only in themselves.

Sacrifice may be to some extent of a symbolic nature ~~but~~ not to the extent which Hegel holds (as the surrender of the finite to the infinite), for it is only prevalent at an advanced stage of culture.

The rise of the idea is largely due to the ~~notion~~ that pain & abnegation is good in itself, & as such rests on a misconception both of God & of self-sacrifice.

IV.

In most heathen worships expiatory sacrifices occupy an insignificant place, owing to want or weakness of moral sensibility.

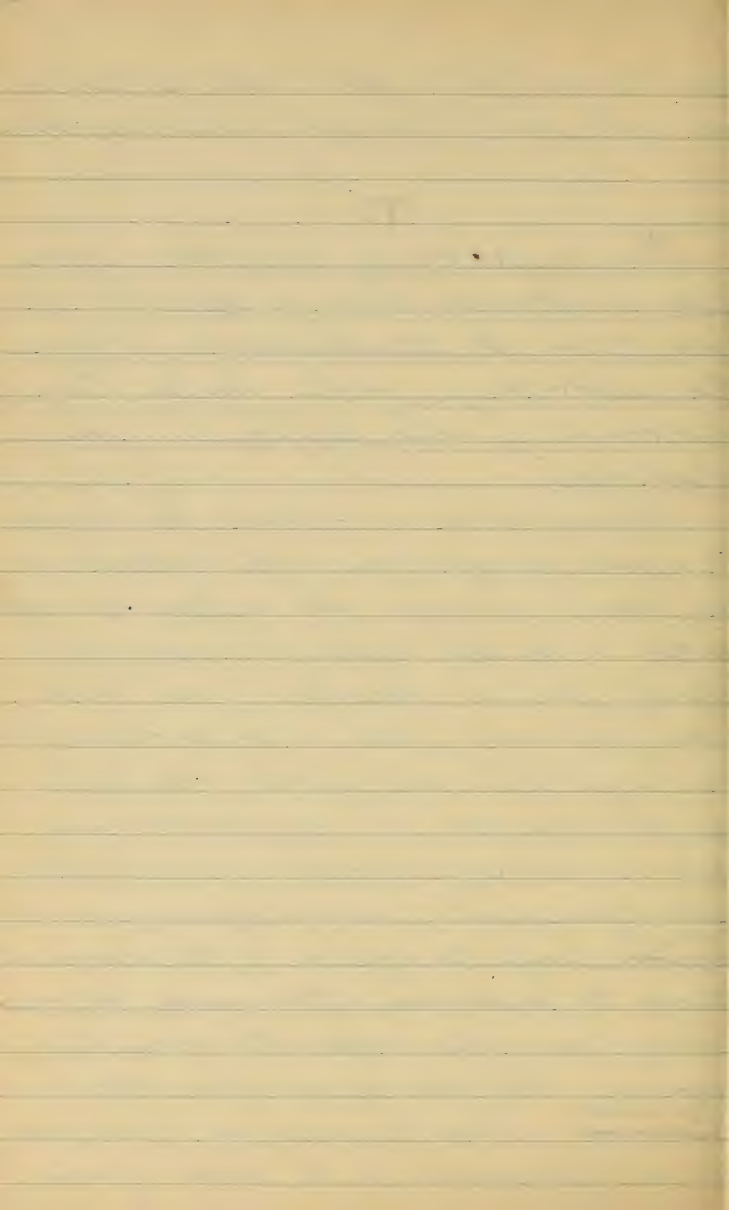
A contrary impression prevails (thus Prof. Henry Smith), but such a view cannot be maintained as exact. The strictly expiatory idea is not the rule but the exception in heathen sacrifice. It certainly does sometimes appear, especially when sacrifice is offered to avert what are considered as divine punishments. Even in such cases, however, there is no strictly moral element in the offering. They are due to awe & reverence for the gods, but are the perversions & degradation of truly expiatory sacrifice. It is however true that expiatory sacrifice is the highest pinnacle of all sacrifice, for it is only when

when the sense of sin & guilt is really felt that the true & full meaning of sacrifice is appreciated & realised.

T.

The history of expiatory sacrifice in India has a special interest, from its completeness, & from the subtlety with which the doctrine of such sacrifice was elaborated.

Nowhere perhaps out of Indaea ~~was~~ ^{has} the idea of expiatory sacrifice been so fully developed as in India. To begin with sacrifices were regarded as gifts & homages offered, & consisted of the offering of animals, especially of horses. In the Vedas great stress is laid on sacrifice, though still the sense of sin was not deep & the desire for deliverance from sin was not the main motive of sacrifice, though it was undoubtedly felt to some extent. Freedom from sin was not ^{obtained} ~~expected~~ through the efficacy of the sacrifice but through the faultlessness of the worship. In prose writings it was rather regarded as the redress of a grievance. The Vedic age gave place to the ^{Brahminical} ~~Brahminical~~, in which the priests rose to great power, he was indispensable to all worship & society.



through him ritual was pressed to great lengths & the efficacy of sacrifice greatly emphasized. They were supposed to restrain & control the whole universe. The sacrifice of a 100 horses would exalt the sacrificer to the rank of deity. They were regarded as the surest way of securing heaven. At the same time it was held that faith ought to be combined with sacrifice. By faith the fire was kindled, by faith the sacrifice was offered. The sacrifice was regarded as vicarious - as a substitution for the sacrificer. He ransomed himself by the victim. It was further regarded as expiatory & so liberating from sin and death. In this stage the idea of atonement was distinctly transferred to the moral sphere. In order to avert the consequences of sins in future transmigrations & punishment of his spirit, sacrifice was necessary. The Brahmins again began to enquire into the nature & reason of sacrifice. The answer they gave was that God was in the sacrifice & therefore it was efficacious. Its efficacy lay in the identification of the Deity with the sacrifice. This conception is a very remarkable one, but there is no doubt the ingenuity of the idea is entirely due to the Brahmins. Attempts have

been made to trace it back to primitive tradition, but such attempts are entirely arbitrary, for the idea itself as an historical fact was not primitive. It was invented in order to explain the efficacy of sacrifice and can be understood on no other supposition.

Lecture XXXII.

13/2/90

I.

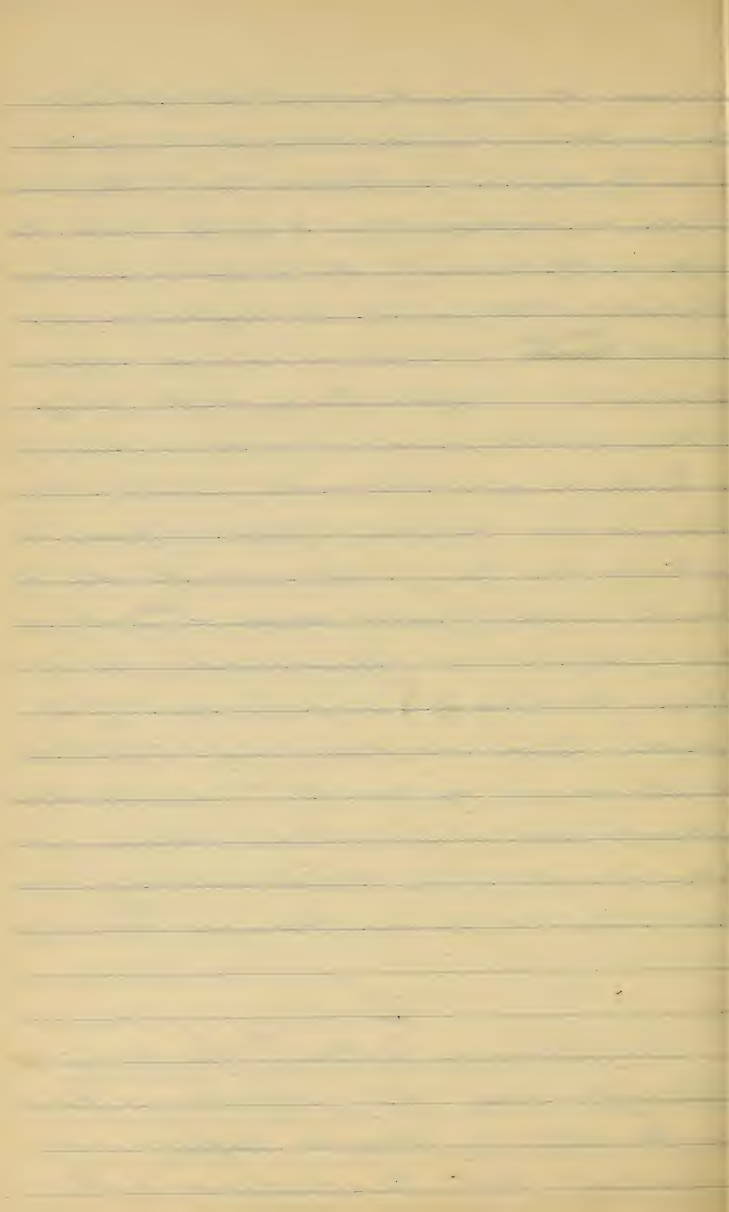
In India belief in atonement through sacrifice was contested and undermined by philosophical thought, which led to the abolition of the propitiatory sacrifice of animals.

Even when sacerdotal power was at its height it was not universal in India, for philosophy arose & disputed its claims. Indian philosophy was not generally sacerdotal. The philosophers discountenanced the expiatory view of sacrifice. According to the sacerdotal theory sacrifice, when properly performed, annihilated the consequences of evil deeds; but according to the philosophic theories such expiation is useless, for the consequences of sin cannot be removed. Thus the Brahminical theory of expiation was overthrown. The Pantheism of Hindu thought led to the same

conclusion, for if man be one with God expiation for man is absurd, & if sacrifices be for the expiation of sin they are founded on a delusion since Pantheism leaves no room for consciousness of sin or of guilt. Further the people began to be dissatisfied with the ritual of sacrifice, & to be shocked at the tremendous cruelty & slaughter of animals. Hence the ~~slaughter~~^{sacrifice} of animals has been almost entirely discontinued. In effecting this remarkable change Buddhism undoubtedly cooperated, but was only one cause of it. Buddha was opposed to the principle of sacrifice on the Brahminical basis. He approved of libations & offerings but held that the highest offering is deliverance from the world. In India the institution of expiatory sacrifice was^{then} not only instituted & developed, but was overthrown & abolished. But how different the abolition ~~of~~^{is of} Jewish sacrifice & of Hindu sacrifice. The former was abolished because it was fulfilled, the latter because it was discredited. Though thus abolished however the history of sacrifice in India is nevertheless instructive in a remarkable degree, & probably the slow progress of Christianity in India is due to the amount of Christian ^{native} spirit in Hindu religion.

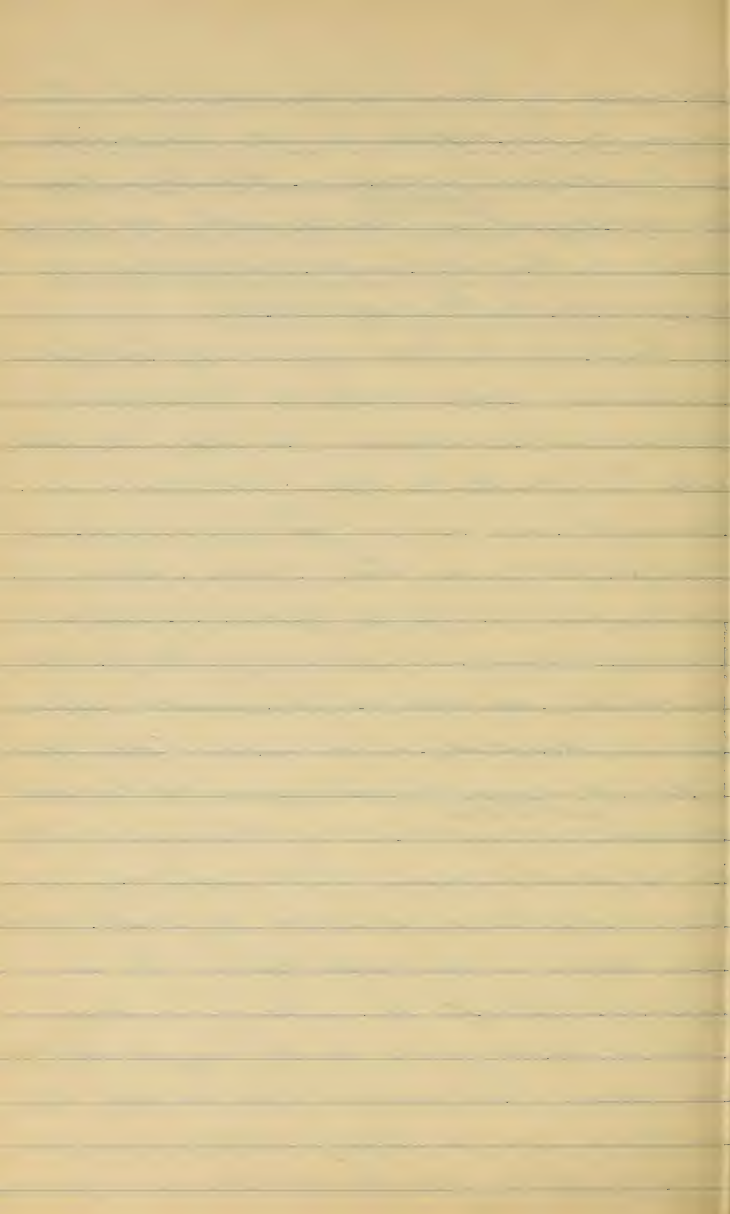
II.

The teaching of the Bible as to sacrifice may most profitably be studied in the order of historical development, beginning with the acceptance of the



sacrifices of Cain + Abel, in which the
origin of sacrifice is not represented
as of positive divine institution, and
the acceptance ^{of sacrifice} is represented as depend-
ent on the spiritual character or
disposition of the worshipper.

The teaching of the Bible is full + methodical, + forms
a continuous + obvious development. These stages of
development must not be confused if the subject is to be studied
aright. In the sacrifices of Cain + Abel there is no
illusion to divine command, ~~and~~ ^{and} we have no warrant
to conclude that there was ~~such~~ ^{such}. The common argument to
prove there was is that what God afterwards instituted +
sanctioned he must have sanctioned from the first, + that
man himself ~~was~~ could not have invented such a
means of approaching God for himself. With regard
to the first argument it would require that the special
^{if such there had been} revelation ^{had come down to us} + the argument itself
has not warrant in reason. In the second argument
there is involved the same absurd idea of ~~primal~~ tradition
which appears in other similar theories. The only
explanation of sacrifice then is that it is a natural
means of worship which naturally suggests itself to man.
The rejection of Cain's sacrifice does not imply that
his offering was not acceptable because it was fruit
+ not animals like Abel's; + the old Rabbinical explanation



that Cain did not offer of his best is utterly unwarranted. Why then was the difference made between the two offerings? A difference was certainly made & was felt by both of them, but the difference was not the expression of an arbitrary sovereignty. It had a reason - the very highest reason - in the character of the sacrificers. And to show his reason God made a distinct revelation of his acceptance of sacrifice in accordance with the character of men. It is the same reason that is given in Hebrews XI. notwithstanding the contradictory interpretations the passage has received. Both authors tell us that Abel was accepted because he came before God realising where & what he was & his relation to God, because he came a humble & sincere man; while Cain came a proud & envious man, & so long as that was his disposition God could not accept him whatever he brought as an offering. This is the first & the last teaching of the Bible regarding all offerings to God.

III

The sacrifice presented by Noah after the flood, and Abraham's offering up of Isaac, mark important stages of patriarchal sacrifice, bringing more fully out both its essential and symbolical significance
 deeply impressed by the miracle of his deliverance,

Noah felt a strong desire to offer to God an offering. The first motive of this sacrifice was his gratitude to God, & as such ^{it} was chiefly a thank-offering. It was also offered ^{however} with a feeling of the sinfulness & tendency to sin of himself & his family, & as such it was also a sin-offering. His sacrifice is a distinct stage in advance of that of Abel. The latter was purely individual & made merely in the spirit of personal humility & piety. Noah's on the other hand was more symbolic than Abel's. The root of both was the sense of reverence & dependence on God, but we learn more from it of the intercourse & sympathy between the sacrificer & God. It had its source in true piety and affection and as such was acceptable to God. It was not the stour of the flesh, as some would have it, that was acceptable, but the spirit & devotion in which it was offered.

In Abraham's sacrifice we reach a much more advanced stage of sacrifice, which takes us much deeper into the meaning of sacrifice. The earlier sacrifices had only been a small return of all God had given to man, but Abraham shows himself ready to offer what was dearest to him. The same feeling has appeared among heathen religions, but was due to a gross conception of the Deity. Abraham felt certain of the divine command, & through all kept steadfast to his purpose

to obey it. His surrender was thorough & perfect. The offering showed ~~that~~ how much man owes to God & how ready he should be to offer up to God of his best. Abraham in offering up his son offered up himself to God. When he had given that he had given the real thing for which no outward sacrifice could be a substitute. This was all that God required of him. The ram caught in the thicket was only used as a symbolic expression of his surrender of himself.

Lecture XXXIII.

18/2/90

I.

In tracing the history of the doctrine of sacrifice in the Bible it is desirable, after having considered the sacrifices mentioned as belonging to the patriarchal period, to consider those assigned to the period of transition between the patriarchal and the legal sacrifices, namely, the sacrifice of the Passover (Exod. XII.), and the sacrifice of the covenant (Exod. XXIV.).

We have no reason to doubt the historical truth of these sacrifices. The passover was a commemorative feast, indicative of consecration to God. Hilgen-

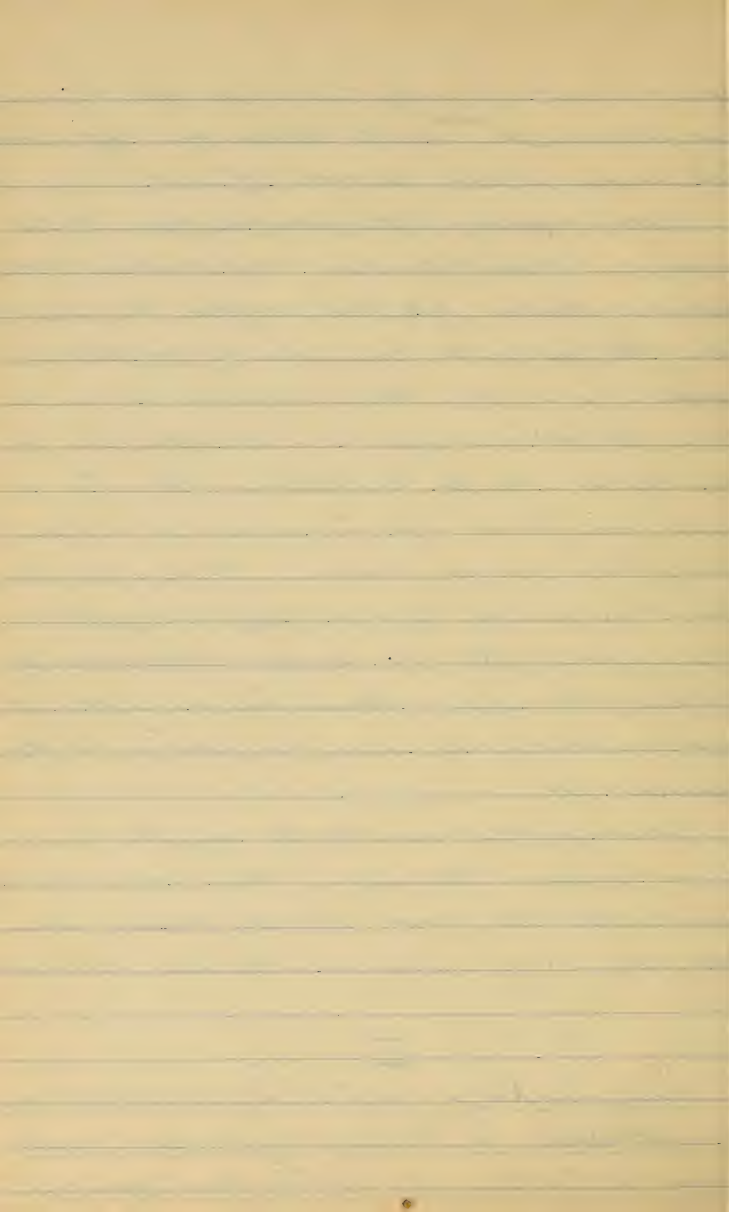
field & others try to assign to it a later date. It is as essentially connected ^{however} with the deliverance from Egypt as the Lord's Supper is with the death of Christ.

There is represented in it the patriarchal feature of the importance of heads of families, & yet it contains all the distinctive elements of the legal sacrifices. The principal idea of the feast was the commemoration of a great deliverance wrought by God — not an attempt to propitiate God & win his favour, like heathen sacrifices, but an acknowledgment of his goodness & favour in the past. His deliverance of God was ^{not} an act which Israel had won by their own good deeds, but an express act of God's sovereignty & favour. It was a recognition that all life comes from God & was therefore to be offered to him, & so is symbolic of the higher sacrifice & consecration of themselves to the service of Jehovah. This was true of the nation as a body & of each member of it. Each was a holy thing separated to God.

The sacrifice of the covenant after the giving of the law is also of great significance. It is similar to Solomon's sacrifice at the dedication of the Temple, Jehoiada's at the death of Athaliah, & others. Each feature of it was symbolic, such as the division of the blood.

II.

Legislation as to Sacrifice must be ascribed to Moses, whatever views may be taken as to the development



of the system of legal sacrifices.

Moses found sacrifice in existence among the Hebrews. All the Semites showed a great interest in sacrifices, & the Hebrews were at the stage of culture when they are most impressive & important. Moses, however, not only sanctioned what he found; he necessarily sought to carry out this work by the regulation of worship. It is inconceivable therefore that he should not have been the author of a sacrificial system. It is at the same time probable that all the minute instructions as to sacrifice given in Deuteronomy were not all given by Moses. If ~~they~~ ^{they} had been, they would ^{have} been much in advance of the development of the people at the time & were not kept by the people till long after. Nevertheless it was a legitimate development of Moses's idea of God & of the worship due to Him by his covenant people. Whatever be its date then the legal sacrifices were not inconsistent with the spirit & conceptions of Moses, & if not altogether instituted by him were a development of his system.

III.

The legal sacrifices were appointed in order that man might acknowledge his need of redemption, that God might be felt to be alone able to supply this need, and that the soul might in a partial and

provisional measure feel at peace with God, until a really complete & effectual redemption was accomplished.

The heathen regarded sacrifice as a gift from man to God, laying God under obligation; the Jewish sacrifices are rather regarded as gifts from God to man which have proceeded from the will of God & which man have no right to alter. The system puts all men on the same level with regard to God & to sin. It holds out no hope that guilt once contracted can be amended by ^{mere} improvement of conduct. It acknowledges at once the necessity of expiation & the inability of man to provide expiation for himself. This ability can be granted by God alone. All sins, however, could not be thus expiated. More grievous sins could only be atoned for by punishment. It is assumed throughout that the sacrifices would be made, though they were to be offered freely by the voluntary act of each individual according to his sense of evil done or evil to be removed. Apart from the consent of the will sacrifice was utterly vain. This truth was fully apprehended & brought out ~~this truth~~ by psalmists & prophets. The outward forms of sacrifice took a secondary place. In themselves they were symbolic & unreal, & when considered as real they became absolutely pernicious. The deeper the consciousness of sin became through the law the deeper became the consciousness of need of a greater & more efficacious covenant.

It was not held that the sacrifices were themselves the means of expiation. They were not themselves redemptive, but contained an acknowledgment that a redeemer was needed. The true basis of redemption in the Old Testament as in the New is not an outward form but a gift of redeeming grace from God himself. Thus the three-fold division of sacrifices into sin-offerings which were to admit those defiled by sin into the tabernacle, the burnt-offerings & the peace-offerings. Through them all there was a deeper symbolic meaning. The pouring forth of life & blood was essential to all these. Without it there could be no atonement, no covenant, no entering into peace with God. Even though it was only imperfectly understood it was the means of education of the nation up to a fuller knowledge of the nature of God and of the needs of man.

Lecture XXXIV.

20/2/90.

I.

The Levitical ritual of sacrifice can only be appreciated aright if viewed as simply a part of a general system of revelation and religious discipline, and not as existing by itself and explaining itself.

The Levitical ritual of sacrifice in the

middle part of the Pentateuch was the elaborated ritual of Jewish worship, but what the actual date of it may be does not concern us here. It must be acknowledged that if it was all instituted by Moses it was long neglected both in the ordinary service & by the leading men in the Jewish nation. Further it was developed & added to by David by a service of music & song. Further its efficacy was doubted by the later writers except in conjunction with rightness of heart & feeling.

Judaism did not start from the ritual alone. It accepted the psalter & acknowledged the prophets, which to a great extent are contradictory to that ritual. Judaism was an advance on the earlier Hebraism & cannot be judged of or appreciated in the light of that alone. It also showed decadence in a later stage in the rise of the scribes with formalism & externality. But these faults were not due to the poverty of the revelation of the O. T. The Levitical code then is not to be viewed by itself, but in the light & in relation to the revelation which accompanied & followed it.

II.

The sacrifices were the centre of the Levitical ritual system, but the whole system was significant, and designed to elucidate the sacrifices.

The sacrifices had an elaborate setting which was

not merely ornamental. There was a place for them carefully prescribed, priests specially set aside for the performance of them alone. Now all this was not a mere formality, but had beneath it a deeper spiritual meaning. It was meant to be a manifestation of the spirit & to appeal to the soul of man through his senses. Hence its truths did not pass away with its abolition, but its symbolical meaning has been more fully recognised & appreciated. Such an interpretation of it, however, is subject to the condition that everything in it is to be understood in the light of the system as a whole.

III.

The legal sacrifices had to those who offered them an essential present significance, which can be so far ascertained from the sacrificial terminology employed.

They were but shadows of good things to come, but they were not on that account destitute of real spiritual service to those who offered them. They were symbolic of communion with God, they were acknowledgments of sin, they were an outward means of prayer & intercourse with God, & as such represented a real spiritual worship. The sacrifices signified & sealed real blessings to men, although they were not them-

selves the blessing or the means of atonement + communion.

This is further seen in the terminology used. כִּפֹּר means to atone, reconcile, cover over or expiate an offence. It was symbolic of the covering of sin + so of forgiveness from God. So זֶבַח means an offering, oblation, sacrifice. שָׁלוֹם means whole, perfect, devoted to God, + so at peace with Him. זֶבַח עֹלָה is the sacrifice of an slaughtered animal of which only part was consumed.

IV.

The legal sacrifices had a symbolic significance; the presentation, the imposition of hands, the sprinkling + pouring out of the blood, the burning, the eating, &c., being significant of spiritual acts and truths. Among the ideas which they involved was that of expiation.

The entire system was symbolic. It makes the sense everywhere significant of + subservient to the spirit. Thus the temple was symbolic of God's condescension in dwelling among them. The priesthood was symbolic of the requirement of purity. Much also was signified by sacrifice + each class of sacrifice had its own significance. The burnt-offering implied the offering of self; the peace-offering implied that all was from God + due to him; the sin-offerings

contained an acknowledgment of the guilt of sin / the need of expiation; & the trespass-offering ^{seems} to have added ^{to} the idea by showing the need of restitution for sin. So each feature of sacrifice had symbolic meanings. Among the ideas taught was ~~the~~ undeniably the idea of expiation. It may be doubted whether the imposition of hands was ^{actually} symbolic of the transference of guilt, &c., but we cannot deny that the act had a connection with the idea of expiation. The sprinkling of blood was symbolic of purification, &c. The idea of expiation was especially prominent in the ceremonies of the Great Day of Atonement — the two goats, ^{and} the scape-goat, representing the two aspects of the idea & the way in which guilt separates from the presence of God.

V.

The legal sacrifices had likewise a typical significance, and were prophetic of the redemption to be accomplished through Christ.

Few deny that the sacrifices were symbolic, but many deny that they were typical. Every type is a symbol, but every symbol need not be a type. & type refers to a fulfilment in the future. The reason why the types in Scripture have fallen into disrepute is the extremes to which they have

been carried. But apart from minor points of supposed typology, there is a typical meaningⁱⁿ of the O.T. ritual & sacrifices, which points clearly to their fulfilment in Christ. They could have no real meaning unless they had such a fulfilment. Their symbolic meanings ~~are~~ meaningless unless they are also typical. The symbols of atonement were delusive symbols unless there ~~were~~ a blood that cleanses from sin.

The charge against this view that a type is an illusion without an antitype at the same time & not in the far future, is an utterly futile one. The fact that the sacrifices were typical & prophetic does not in any sense decrease their value or reality at the time.

VI.

The typical significance of the Levitical sacrifices has been denied by Professor Dorsett on the ground (1) that the Old Testament is silent on the subject; (2) that God would not appoint rites to teach men 1500 years afterwards uncertainly and in a figure what Christ taught plainly & without figure; and (3) that no one would ascribe a spiritual meaning to the Homeric rites. This argumentation is in-

conclusive.

These charges have no validity unless on a misapprehension of the meaning of typical significance.

It is argued that if the sacrifices are symbolic of the work & life of Christ there would then be mention of this in the O.T. itself. To this it may be replied that the O.T. is silent on the subject of types only on the supposition that there are no types in it. Iovett demands that there should be also an explanation of them, but this would make the types themselves unnecessary.

As to his second argument, it must certainly be admitted that God would not have imposed rites & ceremonies on the Jews merely for the benefit of Christians. But such a view is a misrepresentation. Their chief benefit was to the Jews themselves, & only indirectly to others.

In his third argument it is incompetent even to draw a parallel between the mosaic & the Homeric rites & sacrifices. But even supposing it to be otherwise, it cannot be maintained that the Homeric rites had no spiritual or symbolic meaning. They like all others existed for the spiritual meaning that underlay them, and were the means of appealing to men's souls through the manifestation to the senses.

Lecture XXXV.

24/2/90

I

Various attempts have been made to explain the Levitical sacrifices by eliminating from them the idea of expiation, but these have failed.

Among the most celebrated of these is that of Baer. His reason for eliminating the expiatory element is that their chief significance is ^{self-}dedication. But the two views are not exclusive. Further, the symbolic meaning of the sacrifices opposes Baer's view, for blood signifies life & therefore shedding of blood must signify taking away of life. Hence the sacrifices cannot be symbolic at once of death & of life as Baer would make out. Hoffmann, however, contends for another view equally exclusive of the idea of expiation, regarding that the sacrifices were meant as payments to God. This explanation has not been widely accepted by Hebraists & is open to strong objections. Thus the laying on of hands, the sprinkling of blood, &c., would all be meaningless, and the idea of covering sins by paying for them is an unscriptural one. Keim's further view was that the sacrifice was the symbolic payment to God, but he failed to explain how such a sacrifice required to have its victim pure and without blemish, and how the offering of it could bring satisfaction to the conscience or the sense of peace with God.

II

It is expedient to note the general character of the sacrifices recorded in the historical books of the Bible as taking place between the time of Moses and the time of the prophets.
^{intro} ~~and~~ committed their teaching to writing.

Moses as already explained cannot have failed to ^{sanction} a sacrificial system; + even though he only regulated previously ^{existing} sacrifices, his system cannot have been very simple, for these sacrifices were to a great extent identical with those of the surrounding nations. The Hebrew ritual thus was not a thing by itself. In the Book of Joshua, further, we have indications of their obedience to the laws of sacrifices, e.g. the altar by the Jordan. The hypothesis that this book is of late date is not of importance here but merely the sacrifices recorded. The observance of the sacrificial law is made clearer in this book than in the Book of Judges, where the nation became more detached + separated. Gideon after the defeat of the Midianites instituted a worship at Ophrah which proved a snare to the people in disregard of the law. In the case of Jephthah too we have extreme superstition with great self-sacrifice + devotion. The small importance of the High Priest is shown by the fact that not a single one is mentioned from the time of Eli.

until + even in Eli's case he was not of the direct succession & was judge & warrior as well as priest. Samuel was not a priest, yet did not hesitate to discharge priestly functions, & already in his reproof of Saul we find the sentiment so often repeated in the prophets. David even fully discharged priestly duty, Solomon at the dedication of the temple really filled the office of Supreme Pontiff. It is to the time of David however that the regular ritual of the nation must be traced. The unity of the nation was essential to the unity of the worship.

III.

The worship of the Jewish people under the Kings continued to be, even when the worship of the true God, one not conformed to what after the exile was universally recognised to be alone in accordance with the Divine law.

With the establishment of the Kingship there was a re-organisation of the priesthood, & the Monarchy & hierarchy were brought into close connection, while the prophets gradually took a more & more prominent position. Lyric poetry, moreover, in the form of Psalms greatly increased the spiritual devotion & means of worship of the time. Even during those days however it does not appear that the worship did not fully conform

to the Levitical law. David & Solomon took a part in the worship expressly forbidden by the law, & after this time their example was followed. Kuenen & others regard that the history ^{in Chronicles} is not ^{to} be considered trustworthy. The writer of Chronicles ^{according to them} was a Levite, who wrote after the Exile, & who attempted to show that David & the other Kings fully conformed to the law. But this hypothesis has not been established. The book is undoubtedly written from a priestly point of view, but that his statements are mere fictions & fabrications is an utterly unwarranted conclusion. The writer does not even distinguish in all cases between priests & Levites according to the legal manner.

The division of the Kingdom was followed by the foreign & social wars & degeneration of religion, & the time cannot therefore be regarded as a fair instance of the ordinary worship or religious life of the nation. In the northern Kingdom a new priesthood was instituted from the ranks, & the worship of Jehovah was more & more neglected. In the southern Kingdom there were more frequent revivals, but the worship nevertheless degenerated. The result was the rise of the prophets, who taught the people that their calamities were the punishments for their own iniquity; and these punishments at last culminated in the exile, which revived the religious spirit of the nation, and purified their worship as nothing else could do.

IV.

The Book of Psalms is an important source of information as to the views of sacrifice entertained by David and by the wisest and best of the Jews from his time onwards.

Before David there had been occasional bursts of Hebrew poetry, but David was the first great poet of the nation, & the first to give song a prominent place in the public worship. The musical service was always regarded as David's innovation, though a legal innovation, on the biblical ritual. This part of the history has of course been severely criticised, & it has even been denied that David was a poet at all. We must grant certainly that the titles of the Psalms ~~that they~~ are not authoritative sources of information, ~~but~~ if they are regarded authoritative in one case there is no warrant for rejecting them in others. It may however be said with great probability that many of the Psalms were written by him. In the case of those ascribed by their titles to David there is (1) a distinct recognition of the sacrificial system; (2) ^{sacrifices} ~~they~~ are equally recognised to have no inherent efficacy ^{as} for atonements of sin, for ^{he} inculcates faith in God alone, & regards a broken & a contrite heart better than any sacrifices. Asaph speaks even more contemptuously of sacrifices in themselves than David does. The notion

that animal offering can be of real service to God is rejected by them as absurd. (Cf. Psalm L, 41.)

V.

By the Prophets who wrote before the Exile similar views of sacrifice are expressed ~~to~~ those found in the Psalms ascribed to David.

Until lately Isaiah was generally supposed to have been the first in the series of prophets, but latterly it has been placed at a much later date by Meyer, Robertson Smith, & others, especially on account of the fine Hebrew. But the contents of the book seem to make it likely that it did belong to a very early period. Thus, "Render your hearts not your garments," &c. and such passages. Amos prophesied in the eighth century B.C. His tone is that of a strict morality, saying that judgments are coming on the wicked & blessings on the good, & that on grounds of goodness alone can man find grace with God. He thus condemns the sacrifices regarding them as altogether inferior. He did not however reject the legitimacy of sacrifice. Hosea followed soon after Amos, & condemned Israel as degenerate & polluted, while he offered promises of a good time to come to such as would repent and return unto God.

Lecture XXXVI.

25/2/90.

I.

In the prophecies of Isaiah the prophetic doctrine of atonement and sacrifice is unfolded with the greatest fullness. Among the chief features of his teaching on the subject are to be noted: (1) the view given of the relationship of the national and the universal, of the external and the spiritual in the salvation proclaimed; (2) the faith in a better future founded on faith in a new covenant; (3) the idea of redemption through a perfect King and a holy Sufferer; (4) the distinction between a nominal and real Israel; and (5) the slight value attached to the ordinary sacrifices.

Isaiah far exceeds all his predecessors alike in the loftiness of his themes and the poetry and literary force of his language.

His eye rests first on the nation, only secondarily on individual salvation. He is convinced that Israel is the chosen people. Yet still Israel does not exist for itself. Jerusalem is to be the centre of the whole earth from

whence salvation is to go forth to all men. The good of Israel & the good of humanity were thus combined in his predictions. Further, though the national salvation took the first place in his thoughts, yet he recognised that it is only to be attained through spiritual & not through external means. He expects invasions, desolations, & persecutions, yet he is certain that a remnant will still be preserved & restored. The only adequate source of the change which he predicts he finds in the working of the Spirit of God. The motto $\text{לְיִשְׂרָאֵל בְּיָמָיו}$ is as conspicuous in his writings as $\text{לְיִשְׂרָאֵל בְּיָמָיו}$. The redeemed and restored Israel was thus not to be all Israel but the true Israel. It was in this Israel that all the nations of the earth were to be blessed. There is thus a difference between the nominal & the real Israel, ^{the latter of} which is the type of the invisible Church. From this point all exclusive nationalism was seen to be inconsistent with true national redemption. His restored Israel was to be ruled over by a great & perfect King in whom all his predictions centred. Isaiah was the first to arrive at this conception & to give it a distinct & definite form. This conception formed itself only gradually in the prophet's mind, yet it is such in its perfection & many-sidedness as to find its realisation only once in the course of history in one & the same great Personality. For connected with the notion of the divine King there is the picture of a holy sufferer.

In the ordinary sacrifices he had no more faith than Amos or Hosea. In comparison with the true sacrifices

of a lowly + contrite heart all merely outward forms and ceremonies were useless and contemptible.

II.

The doctrine of Isaiah as to sacrifice was not developed nor yet departed from by Micah, Nahum, Zephaniah, and Habakkuk, but individual points of it were emphasised.

Micah + Isaiah were contemporaries, yet Micah began to preach much later. He has no doctrine of atonement associated with sacrifices, + has no belief that the favour of an offended God can be won by such means.

In the other prophets mentioned very little is to be found connected with the subject.

According to the advanced critical school the Book of Deuteronomy was written in the reign of Josiah, + may help us to understand the common views held at the time. Its teaching is certainly similar to such views. Priesthood + sacrifice are here held to be of importance chiefly to enhance the greatness of the sanctuary, + the doctrine that Jehovah desires mercy, justice, + humility ^{in all worship} is distinctly taught. The idea also of an Israel within Israel receives symbolic expression in the distinct duties of the priests + Levites. The tribe of Levi was the atoning tribe of the nation, but is essentially representative in its work.

III.

In the prophecies of Jeremiah the features of chief interest as regards the doctrine of sacrifice are (1) the indications given of belief that the righteous might be called to atone and intercede for the unrighteous, (2) the prominence given to the idea of a new spiritual and universal covenant, and (3) the recognition of the propriety and privilege of the sacrifices, and at the same ^{time} their subordinate significance.

Those critics who believe in two Isaiahs believe that the second Isaiah who wrote of the suffering Servant of God borrowed his picture from the life of Jeremiah. During ~~the~~ his whole life he stood alone against the nation, & ~~yet~~ ^{though} he was a sensitive tender-hearted man, tortured with the sense of his own inadequacy to his work & with spiritual doubts, ^{yet} he above all others was Israel at that time - he represented the whole nation. He above all others is the prophet of the New Testament, of the New Covenant which is to be written in the heart & specially of those who are to ^{be} brought into union with God, & who are not to be confined to any special nation or any special class of men. He contrasts

strongly the sacrifices to the sincerity + spiritual attitude of believers in God. His words regarding sacrifice have been understood as indicating that Jeremiah knew nothing of a Mosaic law of sacrifice, but this conclusion is unwarranted. It is merely because he recognised how useless sacrifices are when offered by sinful + impenitent men that he regarded them as of so little significance.

Lecture XXXVII.

26/2/90.

I.

In the book of Ezekiel the same truths are taught as to atonement as in the writings of the earlier prophets, but a higher value is assigned to the external observances of worship, and a sacrificial code or system is delineated.

This work was done at Babylon during the comparative quiet of the Exile. He was less original as a thinker than Isaiah or Jeremiah, & required more external aids. He used accordingly more symbols, & trusted more to external forms. His position as regards sacrifice, however, is similar to that of his predecessors. Like Isaiah he looks for salvation only to a remnant of the people. Like Jeremiah he bids Israel to cease from sacrificing to God if they would not cease from sacrificing to idols, but he also

proclaimed the acceptance of such sacrifices to God when they are offered in a right spirit. He did not associate pardon with sacrifice, but he promised pardon to the penitent sinner apart from sacrifice through an atonement provided directly by God himself. The conception of Jeremiah concerning the atonement of man for man also occurred to Ezekiel, but only to be more strongly rejected. He protested against the idea that a son should inherit a father's good deserts. Each must stand for himself & substitution was regarded as impossible. At the same time he sees that there is some mysterious truth in the common yearning for such a substitute to stand in the gap. Ezekiel was at once a priest & a prophet, & his priestly office made him familiar ^{with} ~~to~~ all the ritual connected with that office and frequently alluded to it. He seems to have seen that the office of the prophet was about to cease by being merged in that of the priest, yet this is not because he acknowledged efficacy in priestly atonement alone, but because the people were first to be brought to God & made pure in their worship & sacrifice. He gave a significant position to sin-offering, yet the true source of forgiveness is recognised as lying in a free act of Jehovah's forgiving love.

II

In the book of Daniel the pre-

diction of the seventy weeks (Chap. IX.)
 is specially note-worthy in connection
with the doctrine of atonement. Of
 all of all the O. T. predictions this is perhaps the most
 remarkable as being the most definite & distinct. The
 resemblances between the prophecy & the incidents in the
 life and passion of Christ are too striking to be ignored.
 The points to be noticed are (1) that the Messiah is
 to be cut off, and shall be destitute & friendless with
 no one to acknowledge him as the Messiah (Dan. IX. 26);
 (2) that he will cause the sacrifice & the ritual to
 cease; & (3) that he is to make restitution for
 iniquity & bring in a time of universal righteousness.

III.

The prophets who wrote after the
exile — Haggai, Zechariah, and Ma-
lachi — do not differ from the pro-
phets who preceded them as to
in their views as to the efficacy
of sacrifice.

The discipline of the captivity produced a
 great change on the nation. It finally made them
 forsake idolatry & submit to the priesthood & the
 priestly service of God. It made them ~~more~~ take
 less interest in secular politics, but made them more

and more an ecclesiastical and theocratic nation. It is however to be noted that these prophets after the Exile were no more sacrificial than their predecessors. Haggai still told them that they would be no better for their sacrifices ~~than~~ if their hearts were not clean. And Zechariah, so far from commanding sacrifice or laying stress on sin offering, never even mentions the ritual of the nation except so far as that it was useless when those who took part in it were dishonest or irreverent. Through it all therefore there continued the same view of the inherent worthlessness of sacrifice apart from a lowly & contrite heart in the worshipper, and the same insistence by the last of the prophets as by the first that to obey is better than sacrifice & to hearken than the fat of rams.

Lecture XXXVIII.

I

The first New Testament declaration regarding the Atonement to be examined, when we follow the historical inductive method of proof, is that of John the Baptist recorded in the Gospel of John I. 29.

We may either take such a method, or that of analysis and collection of passages without reference

to their historical order. The latter method is that followed by Dr Crawford, but the former has also strong claims to our notice. The two methods cannot be combined together, but each is well worth our separate study.

The words of John the Baptist occur in the Fourth Gospel, & so it may be argued that they were never uttered; but in this case such a view is extremely improbable, for the words are what we expect from John, & are consistent with what we know of him. The remission of sins entered into the teaching of all the prophets, & John is represented by all the Synoptics as continuing this teaching. There is difference of opinion as to what Lamb John had in view—whether the paschal Lamb, the Lamb of the sacrifices, or the Lamb mentioned in Isa. ~~LIII~~ ^{LIII}. 7. The latter is the most probable; but the two meanings of bearing & of bearing away need not be separated. Christ was to take up the sins of the world & bear them away. It must be conceived that there is a sacrificial meaning in the words. It is contrary to the whole passage to suppose that all that was meant was Christ's moral & spiritual influence on men.

II

That the declarations of Christ
Himself as to the atoning virtue of
His death were not more numerous
may be explained by his plan of self-
revelation.

It has been denied by some, as Swett, that Christ gave any indication that his death was to have a sacrificial power. It must, however, be conceded that such references are not numerous, & do not occur in some passages where we should expect it, e.g. in the parable of the prodigal son, the debtors, &c. Still this can be explained by the method which Christ always followed in his teaching. He began by teaching the facts of the morality of his Kingdom, & it was only latterly that he began to give intimations of his death at all, and even then the intimations were received with incredulity & dismay. Yet certainly during the latter part of his life the shadow of the cross was constantly over him, & he gave it a place of great importance & significance. It is a false & shallow criticism to regard such sayings as inconsistent with his other teaching & as merely isolated expressions. His later teaching throughout was a great advance on his earlier.

III.

The declarations by Christ regarding his death contained in the Synoptical Gospels ought to be studied apart from those contained in the Fourth Gospel.

It would be a manifest deviation from legitimate procedure to do otherwise. The difference between the two

may not amount to contradiction or inconsistency, yet still we must not start with this assumption.

IV.

That all the Evangelists regarded the death of Christ as of transcendent importance is manifest from the fulness of their accounts of it, and from the general tenour of the Synoptical Gospels it is apparent that the chief purpose of Christ was only accomplished through his death.

It is a striking fact that about one third of the whole accounts of Christ's life is devoted to his ^{death} ~~life~~ alone. All the Evangelists proceeded on the assumption that Christ was greater than any mere teacher, that he fulfilled the O.T., & that in him the Kingdom of God was realised, that he had not merely to expound a doctrine but to do a work. They all represent him as having a purpose which he had steadily in view & which he only gradually accomplished. They represent him as at first not proclaiming himself as the Messiah, but leaving the inference for his hearers & followers to draw for themselves; and that later on he was constantly speaking of his death, & the work he was to accom-

plish, by his death, till at last the Sacrament of his Supper was instituted as the commemoration of his death. He is represented as holding that his death was a thing that must be, as forbidding his disciples to defend him by physical force.

V.

The words in Matthew XX. 28 and Mark X. 45 are a plain declaration of the redemptive nature of our Lord's death while they cannot be fairly be quoted to prove that he did not die for all.

These words are identical in the two gospels ("The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many.") & they prove that the Son of Man came into the world to surrender his life for men, that he gave his life for their redemption & deliverance, that the price of ransom was paid in the room of many. In saying that he gave his life a ransom for many he obviously thought of the multitude he came to save. The question as to universality is not concerned here.

VI.

The words used by Christ at the institution of the Supper, and contained

in Matt. XXVI. 26-28, Mark XIV. 22-24, Luke XXII. 19-20, as also in I Cor. XI. 23-25, concur with the memorial which was then instituted to set forth his death as a sacrifice for his people as procuring cause of the remission of sins, as the condition of the new covenant.

The four places in which they are given should be carefully compared. There was a twofold utterance with a certain interval of time between. The first referred to the paschal lamb, the second utterance referred to the first covenant (the sprinkling of blood, &c.) & its obvious meaning is that when Christ's sacrifice was accomplished his blood should be the sign of the new covenant. Christ's offering could thus not be regarded as merely a peace-offering.

VII.

In Luke XXIV. 25-27 and 44-48 we are told how Christ exhibited the relation between his death and the Old Testament revelation.

In his former teaching to his disciples he seems never to have attempted to prove to them that his death was necessary as a fulfilment of the O.T. predictions of the Messiah. Before his death it

could only have confused them & done harm. After his death however the time had come to bring this truth home to them & to show them that the suffering & death of the Messiah was necessary to the fulfilment of his Messiahship. As he spoke the great truth in the idea of redemption through sacrifice dawned upon their hearts, & "their eyes were opened and they knew him" (Luke XXIV. 31.). On another occasion after his resurrection Christ again took up the subject & emphasised the same truth. We are thus warranted in affirming that Christ himself was the source of the apostolic teaching regarding his sacrificial death.

Lecture XXXIX.

28/2/90

I.

The record of the teaching of Jesus in the Fourth Gospel bears a character which is peculiar to this gospel, but which is in harmony with the reports of his teaching in the other Gospels, and may fairly be maintained to be a correct expression of the meaning of our Lord's utterances.

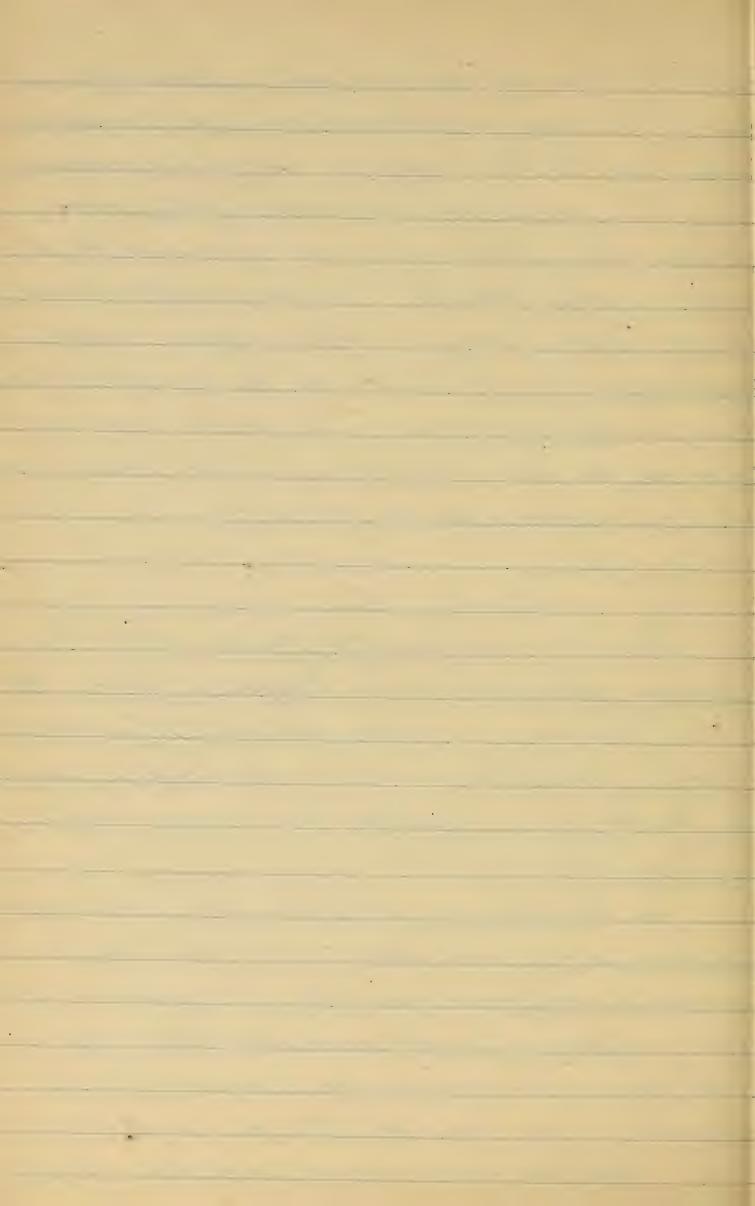
There seems to be little doubt but that the peculiar individuality of St John influenced his record of Christ's sayings, and his Gospel reproduces these words in a way and style peculiar to himself. It has been

said that John was so imbued with the spirit of Christ, that he must have caught Christ's own style to a greater extent than the other Evangelists; but for this assertion there is no warrant, and the record in the Synoptic Gospels must be taken as a correct specimen of Christ's ordinary style of teaching. The teaching of the Fourth Gospel, however, though it is widely different in style, is yet substantially consistent with the Synoptics. There are passages and phrases in it moreover which seem to indicate that John's account was intended to much more of a reminiscence than the others.

II.

The conversation of Jesus with Nicodemus, recorded in the Gospel of John III. 1-16, contains in verses 14 and 15 the earliest direct declaration which our Lord is known to have made regarding the atoning virtue of his death.

The date of the conversation adds greatly to its importance. It occurs so early as to exclude the view that the atonement was an idea that only formed itself in the mind of Christ during his later ministry. The statements, clear though they became after Christ's death, must have seemed vague & symbolic to Nicodemus at the time. He is told that he must be born again & that this must be effected through faith in the Son



of Man when he is lifted up. The symbolic meaning of the brazen serpent has been pushed to great extremes, but the indubitable points of comparison are these: (1) that as the serpent was lifted up so must Christ also be, + (2) that as salvation was obtained through looking at the serpent so salvation should be obtained through faith in the lifted up Christ. Christ is thrice said by John to have spoken of himself as being lifted up.

III.

In the discourse preserved in John VI. 26-58, in which Jesus represented himself as the true and living bread, he taught that man could only obtain eternal life through receiving, by faith in his death, the divine human life, so as to make it his own life flesh and blood.

The general tenor of the discourse is clear, + the only difficulty in understanding it is not its ~~profundity~~ ambiguity but its profundity. The view that would refer the discourse to the Lord's Supper must certainly be rejected. That ordinance had not yet been instituted, and the eating + drinking spoken of is continuous, so that it does not refer to a special ordinance but to a constant intercourse + communion with Christ. It does not mean, further, that eating bread + drinking blood

was merely a believing in Christ's words, but that the spiritual blessings bestowed by his death must be received by a spiritual appropriation by each individual.

IV.

In his description of himself as the Good Shepherd (John X. 11-18) Jesus describes himself as one who, in order to be the true Shepherd of the sheep, voluntarily lays down his life for them. In John XII. 24, Christ speaks of the influence of his atoning death when he compares himself to a grain of wheat which dies and brings forth fruit. According to the most probable interpretation, the words of Jesus in John XVII. 14-19 affirm the doctrine of reconciliation.

In the parable of the Good Shepherd it is the voluntary laying down of his life that is to be specially noticed. No one could use such words unless he really surrendered his life for them & unless his death was to bring benefit both to him & to them, for thereby they were to obtain his eternal redemption & blessing & he was to have their eternal right to their gratitude & love.

In the parable of the grain of wheat the fruit spoken of must not be regarded as the glory Christ was to receive or



the spiritual blessings his followers were to receive through his death, but as referring to the increase of believers.

In John XVII. 19 ("for their sakes I sanctify myself, that they also might be sanctified through the truth") the word translated "sanctify" is that used in the LXX for offering or consecrating a sacrifice. It cannot therefore be referred to mere self-dedication of his life to their service, but to giving up his life as a sacrifice for their redemption.

Lecture XL.

4/3/90.

I.

In considering the testimony to the atonement given by the Apostles and reported in the Book of the Acts, the scope and character of the book must be borne in mind that we may rightly understand the much greater prominence given to the resurrection.

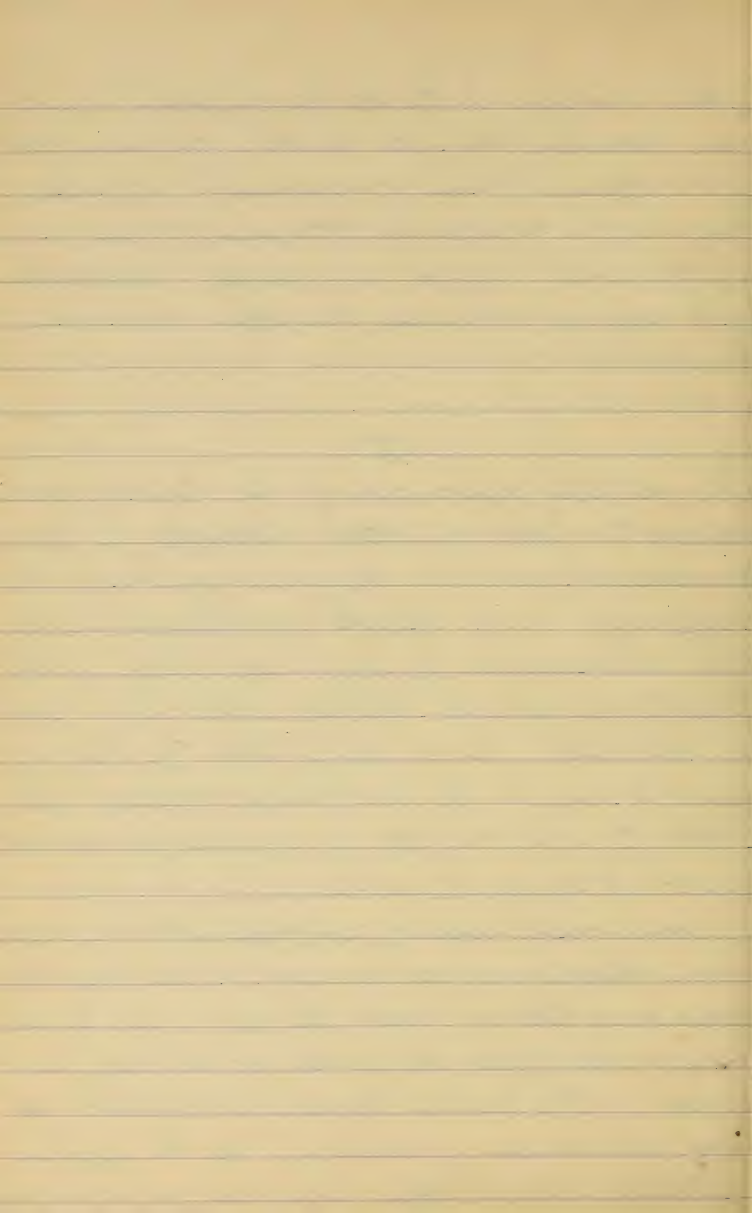
The general aim of the book is to show how the Church of Christ was built up by the earliest master-builders of Christianity. The discourses are only given very briefly but to a sufficient extent to show the chief subject & the chief aim of their earliest preaching. It is an altogether unwarranted mode of procedure first to reject the doctrine they preached & then to judge

of their preaching. In the Acts the resurrection is much more prominent than in the Epistles. The reason lies in the difference of aim of the discourses & of the epistles consisting in the difference of the persons to whom they are addressed, the first being generally to non-Christians or to opponents of Christianity, & the latter to Christians themselves.

II.

In all the discourses of St. Peter recorded in the Book of Acts, although a prominence is given to the resurrection, the sufferings and death of Christ and the remission of sins are also distinctly presented along with it, in such a manner as to show that its prominence is due to its evidential value. See Acts II. 3, 24, 35; III. 13-15, 18-26; IV. 10-12, 24-31; V. 29-32; X. 34-43.

From a careful study of these discourses it is impossible to deny that not only the resurrection but also those other elements are dwelt on & that the first is given its prominence since if that were believed all the others would be granted. It is true that Peter did not explicitly allude to the connection of remission with the sufferings of Christ. Hence Dr. Young argues that he did not believe



in the expiatory value of Christ's death. It will be seen however from his first Epistle that he did most emphatically believe in this, and it is incompetent to argue that because he did ~~not~~ allude to any subject he did not believe in it. The reason for his silence was that he felt the necessity of first proving Christ to be the fulfilment of prophecy & the inaugurator of a new dispensation. Though he did not connect the remission of sins with Christ's dying he did connect it certainly with Christ's work.

III.

In the first Epistle of Peter Christ's sufferings are frequently referred to, and both ~~the~~ atoning and purifying influences are ascribed to it. For example in I Peter II. 21, 24, III. 18, the atoning virtue is spoken of, and in I Peter I. 2, 18, 19, III. 14-21, their purifying and sanctifying power.

Although during his Master's life the thought of Christ's suffering was so revolting to him, yet in his later life it was the most prominent idea in his mind both in its atoning & its purifying aspect. In a remarkable way he connects the idea of obedience & holiness with the sprinkling of Christ's blood. (Cf. Num XXXI. 23.) He does not explain or attempt to explain the connection, but he certainly

assumes it. His language is in several passages most obviously sacrificial, & although expiation is not explicitly mentioned, yet the comparison of Christ to a lamb without spot & blemish has undeniably a sacrificial allusion. The citation itself has a reference to the plan of redemption.

Again the idea of the purifying influence of Christ's sufferings is very prominent. He calls on the followers of Christ to have patience in their sufferings even as Christ. But with this the idea of Christ's atonement is combined. In Christ's sufferings Christians too have suffered, and they were called to share still in that suffering.

IV.

In the second epistle of Peter the only reference to the atonement is in Chapter II. Verse 1. In the Epistle of James there is no allusion to it.

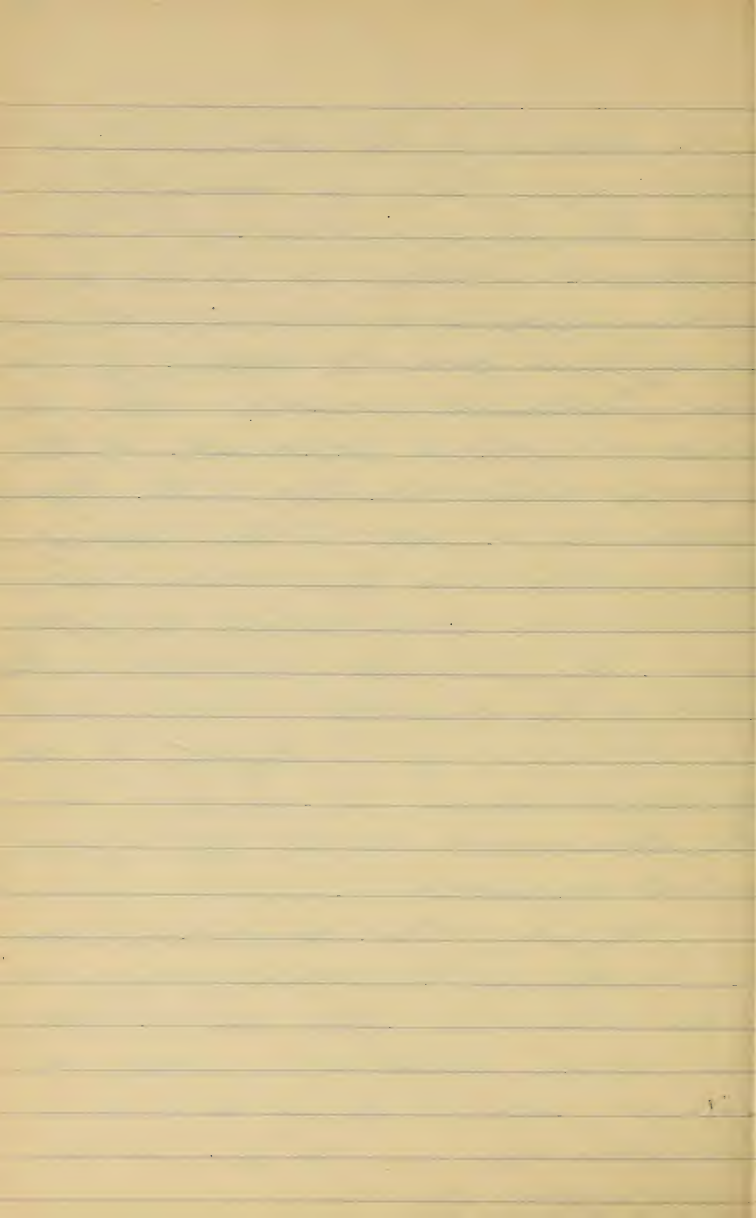
The doctrine of Second Peter is essentially Petrine, but the only reference to the atonement represents Christ as the redeemer from darkness & sin, & speaks of false teachers who will come "denying the Lord that bought them."

James in his epistle devoted his whole strength to the enforcement of patience, & good works, & never touched on subjects directly bearing on or having a direct allusion to the Atonement.

V.

The doctrine of the atonement is stated more fully and distinctly by Paul than by any other of the New Testament writers, but he has taught nothing regarding it which is substantial-ly different from the teaching of other New Testament writers. The absence of explicit statement of the doctrine in the epistles to the Thessa- lonians may be due to their having been written at a time when his teaching was comparatively undevelop- ed. His discourses recorded in the Acts of the Apostles hardly enable us to judge of the degree of pro- minence which he assigned to the Atonement in the earlier part of his ministry.

The epistles of St. Paul abound, not only in referen- ces to the Atonement, but in statements of many of its aspects & many of the subjects allied to it. Still his teaching is substantially the same as that of the other N.T. writers. This has been denied & the differences between him & the others have been greatly exaggerated. ~~thus Roman~~



The doctrine of the epistles to the Thessalonians is so different in many of these respects from his later epistles that many attempts have been made to explain them. Baur denied their Pauline authorship, but Jewett has shown how unwarranted this conclusion is. It seems sufficient ~~to explain~~ to regard them as an exposition of his views before they were completely developed. In this they correspond to many of his missionary discourses. In them he represents Christ as the fulfilment of the O.T. & the realisation of the Jewish hopes & aspirations, but not explicitly as an atonement.

When he wrote the Epistle to the Galatians his doctrines are much more developed. In it he shows how salvation could not be attained through the works of the Law but only through faith in Christ whose death & cross are represented as the means of this justification. How then did this change take place in his views? Pfleiderer would conclude that Paul was the author of the idea of atonement through Christ's death, & that he arrived at such a doctrine simply through reflection on his former teaching. Now it may well be that Paul did arrive at his later position in such a way, for no one could come to believe in Christ's resurrection without attaching special importance to Christ's death, but this explanation is not sufficient. How came it that the new doctrine corresponded so well to the

O.T. revelation and to the meaning of the sacrificial system there unfolded? and how came it that Peter & the other apostles accepted this new doctrine and taught it themselves if it had no other origin than in the mind of Paul and if it did not follow from the direct teaching which they received from Christ himself?

Lecture XLI.

5/4/90.

I.

By St. Paul the Atonement is habitually viewed in the relation to justification by faith.

There is considerable truth in characterising James as the apostle of good works, Peter the apostle of hope, John as the apostle of love, & Paul as the apostle of faith. Justification by faith ^{to him} is ~~as~~ far the most prominent feature of the gospel. This idea influenced his whole life & moulded his whole teaching. His doctrine of redemption is above all things a doctrine of justification by which sinners are freed from their sins by the righteousness of Christ being imputed to them.

II.

By St Paul the death of Christ was regarded as the accomplishment of the great end of his manifestation

and of the whole redemptive plan of God.

It is the atonement through the death of Christ on which his whole idea of redemption turns. His erroneous to coordinate, as Renss does, the resurrection with the death of Christ. The association of the two is due to the fact that the resurrection was the proof & seal of the atoning power of Christ's death. It was not itself the means of securing salvation, for it was not a work of Christ but a work of God on Christ. The death of Christ was the culmination of the whole work & life of Christ, not as an isolated fact but as the closing scene, in harmony with the whole.

III.

The teaching of Paul regarding the atoning death of Christ must be viewed first in its references to God and his attributes.

In all Christ's work Paul represents it as the manifestation of the attributes of God - of the love of God, the justice of God, the avenging justice of God. In this of course it is not meant that there was any contention in the mind of God between these attributes. There can be no disunion in the character of God & the atonement was the result of the combined action of both justice & love whereby God was enabled to manifest his love without violating his justice.

IV.

Paul's teaching as to Christ's death has reference, secondly, to Christ's own love to men in regard to the will of God shown in it.

Death was not represented as a fate appointed him by God, but was an act of free obedience on the part of Christ, which is contrasted with the rebellion of Adam. The atonement was inseparable in Paul's eyes from the internal & spiritual motives from which it arose. It is not to be considered that in Christ's death God either loved man more or hated sin less than he did before.

V.

An important aspect of Paul's doctrine of atonement was the relation in which he held the death of Christ to stand to the law and Old Testament dispensation.

It was here that the chief originality of Paul's teaching lay & that the other disciples were least inclined to follow him & that gave most offence to many of the Jewish Christians. More definitely than any other N. T. writer Paul exhibited the inner connection & mutual relation of the law & the gospel. The law cannot save for it cannot confer righteousness. Otherwise Christ's death

would have been needless. By the law, moreover, he does not mean merely the ceremonial law. He includes the moral law, & makes no definite distinction between them. Christ then is the end of the law. The condition of man for which the law was given has come to an end, & a new & higher dispensation has taken its place. The law did not save from sin, but gave a consciousness of sin. Instead of removing sin it rather increased it. Instead of delivering from death it only made death more imminent & certain. But how could the law be only a temporary institution if it was a revelation? & how could it be a revelation if it really tended to sin? Paul explains this by showing its preparation for the salvation that was to come. It comes in between sin & redemption as a positive preparation for the latter. Though the old dispensation however is abolished Paul does not teach antinomianism, but rather recognises Christ's revelation as the means of freeing men from the law in the sense that it infuses into men the spirit not of servility, but of the willing obedience of sonship.

VI.

The vicarious nature of Christ's death is plainly stated by St Paul in II Corinthians V. 14-21, Romans V. 6-8, Galatians III. 13, and is plainly implied in many places

of his writings.

In the first of these passages he teaches that God made Christ to be sin for us who knew no sin. But though Christ died vicariously Paul never teaches that he ^{was} punished vicariously. The Substitution is to be conceived of not as literal but as moral, representing one person suffering for another in order that the other might so feel. Christ was not punished but bore our punishment. Some have represented this in an extreme sense regarding Christ to have been made a sinner for us & the chief of sinners in order that he might be punished for us. No one has gone further ~~in~~ in this than Luther, but for such a view Paul's teaching gives no warrant. Some difficulty occurs as to the meaning of ὑπερ. It seems to become almost equivalent to ἀντὶ when the idea of ransom is implied. But it has been carried much too far.

VII.

1. There are no explicit statements of the doctrine of the Atonement in the Epistles to the Thessalonians, but in the first epistle there are three allusions to it, namely in I. 9, 10, IV. 14, V. 9, 10.

2. In the Epistle to the Galatians the chief passages are I. 4, II. 20, 21,

III. 13, IV. 4, VI. 14.

3. In the Epistle to Titus the chief passage is II. 14; and in the Epistles to Timothy I Tim. II. 5-7, II.

4. In the First Epistle to the Corinthians the following are the chief passages: I. ~~13~~ 13, 17, 18, 30, V. 7, 8, VI. 19, 20, XI. 23-24; and in the Second Epistle V. 14, 15, 18-21.

5. In the Epistle to the Romans the following are the chief passages: III. 24-26, IV. 25, V. 6-10, 12-19, VI. 1-8, VIII. 3, 31-34.

6. In the Epistle to the Ephesians the chief passages are I. 7, II. 13-16, V. 2.

7. In the Epistle to the Colossians, if we omit Chapter I. Verse 14, & Chapter III. Verse 13, because the same in terms with the text in the Epistle to the Ephesians, the chief passages are I. 19-22, II. 13-15.

8. In the Epistle to the Philippians the only very explicit passage is II. 5-9.

Lecture XLII.

7/3/90.

I.

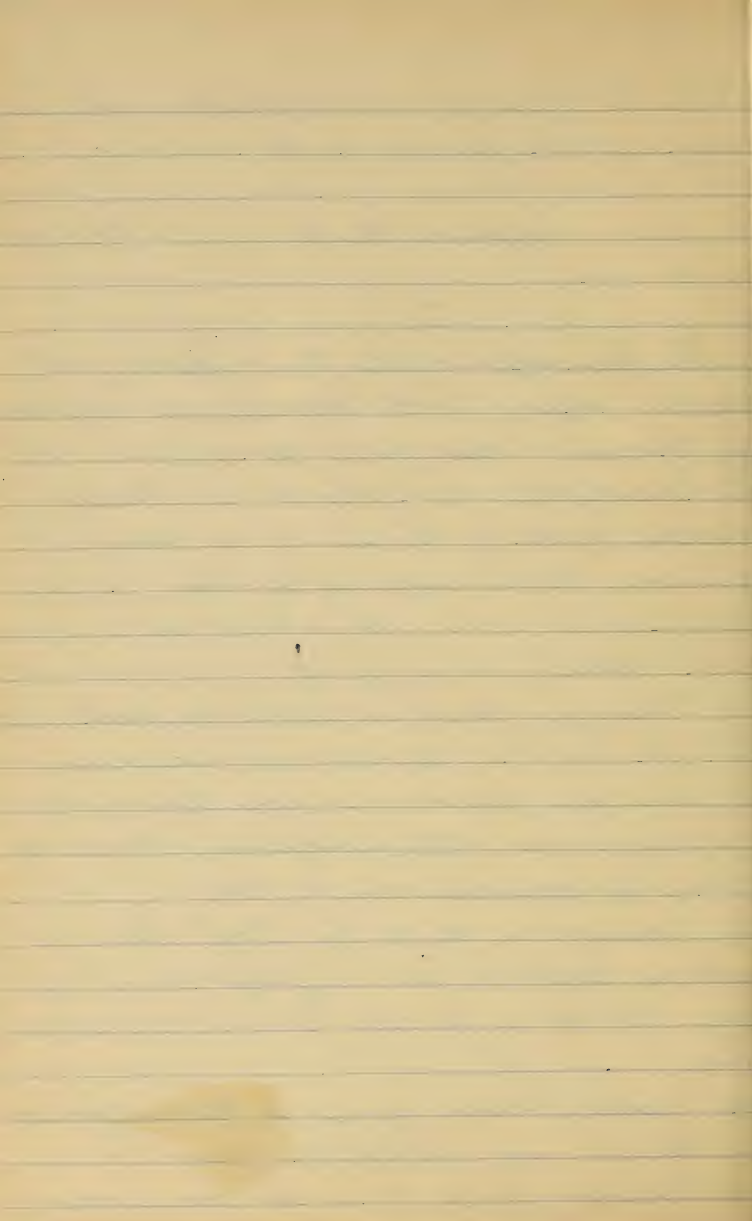
The passages of the New Testament which refer to the Atonement effected by Christ have been classified by Dr. Crawford as follows: 1. Passages which speak of Christ (1) as dying for sinners, (2) as suffering for sins, (3) as bearing our sins, (4) as being made sin and made a curse for us.

2. Passages which ascribe to the death of Christ (1) the removal and remission of sins and deliverance from their penal consequences, (2) justification, (3) redemption, (4) reconciliation to God.

3. Passages in which the Lord Jesus is represented (1) as a propitiation for sin, (2) as a priest, (3) as a representative.

4. Passages which represent the sufferings of Christ as sacrificial.

5. Passages which connect our Lord's



sufferings with his intercession.

6. Passages which represent the mediation of Christ (1) as procuring the gracious influence of the Holy Spirit, (2) as ~~confering~~ all Christian graces which are fruits of the Spirit, (3) as delivering us from the dominion of Satan, (4) as obtaining for us eternal life.

7. Passages which indicate the state of the Saviour's mind at the prospect & in the endurance of his sufferings.

8. Passages which speak of the mediation of Christ in relation (1) to the free calls and offers of the gospel, (2) to the necessity of faith in order to obtain the blessings of the gospel.

9. Passages which speak of the mediatorial work & sufferings of Christ. in relation (1) to his covenant with the Father, (2) to his union with believers.

10. Passages which speak of the death of Christ (1) as a manifestation of the love of God, (2) as furnishing an example of patience and resignation, (3) as designed to promote our sanctification.

History of the Doctrine.

I.

The history of the doctrine of the Atonement in the Christian Church must be divided, like the history of the Church itself, into three periods: the ancient, mediæval, and modern.

II.

The Ancient Church considered reconciliation with God to have been accomplished in the Person rather than in the Work of Christ, and as completed rather than effected by his suffering and death. It had no one definite theory of the Atonement, but underlying its various theories on the subject will be found the idea of substitution or of mystical union of the Redeemer and redeemed.

III.

The Apostolic Fathers spoke of the death of Christ devotionally rather than theologically. Among them Irenæus has treated the subject with most insight and reflection. (Against Heresy, V. 1, 2)

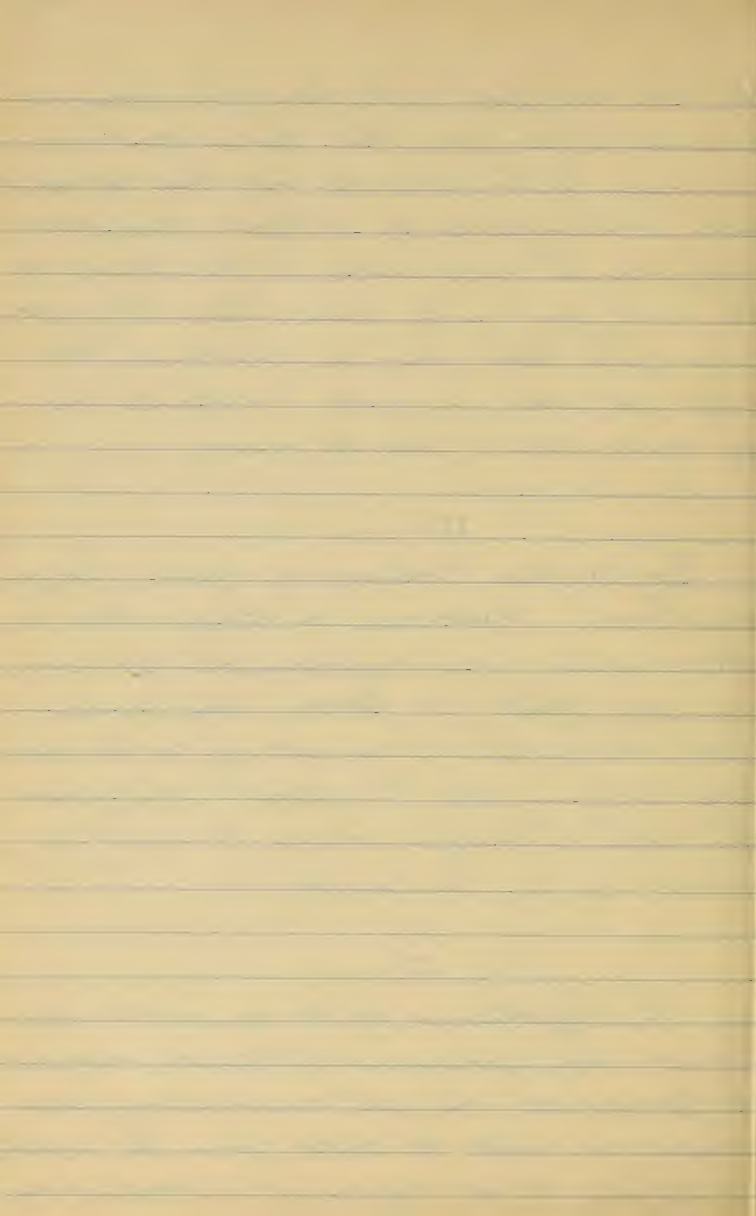
He did not teach, as he has often been represented to have done, that Christ paid a ransom to the evil one, but that he made such a manifestation of God's character & of human excellencies to the slaves of the evil one as to induce them to forsake him, and that thus he overcomes the evil one not by force & violence but by reasonable & moral means.

IV.

By Origen, Gregory of Nyssa, Gregory the Great, Ambrose, & others, the Atonement was represented as a ransom paid to Satan who surrenders his right to mankind in the vain hope of being able to retain in his power the soul of Christ whose divinity is veiled by his humanity.

V.

The hypothesis of a ransom to Satan is not only repugnant to reason, conscience, & Scripture, but self-contradictory, inasmuch as while it starts from the justice & equity of God, refusing to break down



by violence even a dominion that had been established in injustice, it ends by attributing to him deceit in offering a price nominally & apparently great but really worthless because incapable of being retained.

VI.

Athanasias and Augustine are the leaders of the Ancient Church whose views on the Atonement are perhaps most worthy of study. The doctrine of the former as expounded in his Treatise on the Incarnation may be thus summarised: (1) Man having sinned the law of holiness adjudging death on his sin could not be relaxed consistently with God's holiness. (2) Yet God could not consistently with his glory allow his human creature to be ruined by sin. (3) Sin not being a debt merely cannot be cancelled by works, not being a transgression merely cannot be remedied by repentance, but it is a corruption of human nature and by an inviolable law what is corrupt must die. (4) The problem was how to preserve man without violating the

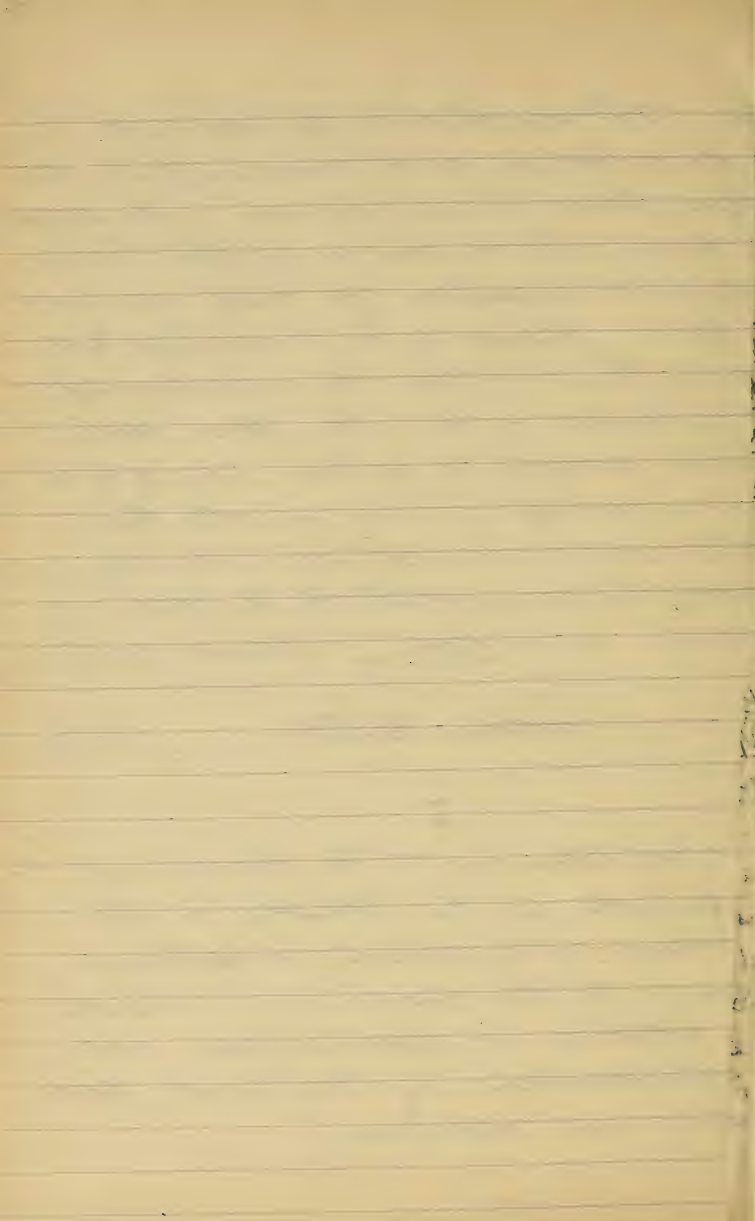
law. (5) It was solved by the Incarnation and death of Christ, as by assuming flesh the Logos placed himself as man under sentence of death, and by dying he fulfilled the law bore its condemnation, yet could not abide in death because of the Divine Life that was in him. (6) Man being incorporated with Christ by his incarnation death should henceforth be for them a dying of all that is corrupt in them, but as to their better selves entrance into a new life restored and reinvigorated by the grace of Christ's resurrection. (Continued on Page 243.)

Lecture XLIII.

10/3/90.

I.

The testimony to the Atonement contained in the Epistle to the Hebrews is of special importance owing to the manner in which the doctrine is connected with & illustrated by the Jewish priesthood and sacrifices.



II.

The most explicit passages regarding the Atonement in the earlier chapters of the Epistle to the Hebrews are Chapter I. Verses 9, 10, 14-18; V. 7-9, which are specially remarkable from the way in which they connect Christ's true humanity with his work of redemption, and represent his sufferings as not only beneficial to humanity, ^{but} necessary to his own perfecting as a priest.

III.

The High Priestly Office of Christ is elaborately presented only in the Epistle to the Hebrews, being merely alluded to elsewhere.

This testimony is very important, for though the authorship ^{of the Epistle} is exceedingly doubtful yet its authenticity is indisputable. More than any other book of the N. T. shows the mutual relations of the Old & New Covenants. Scepticism regarding their connection would have been inevitable without it. All its allusions to Christ's work of atonement are calculated to prove to the Hebrews themselves that their only warrant for continuing their belief in the Old Covenant was by accepting the New

Covenant as its fulfilment & consummation. It was even more adapted however for the comfort of Jewish converts to Christianity in the midst of the destruction of all that they had as Jews held dear, by showing that whatever might be taken from them yet in Jesus they had all that they could desire as the fulfilment of the hopes & aspirations of their fathers, & by urging them to cling to Jesus as their fathers had clung to all the anticipations of his coming. In order to do this he made the elaborate allusions to Christ as the fulfilment of the priesthood of the Old Covenant. Christ is represented as so united to the race of men as to be able fully to realize the ideal of priesthood. It was through his sufferings that he was fully perfected as a Saviour.

The High Priesthood of Christ is alluded to in John XVII. 19, Eph. I Pet. III. 18, but it is only fully developed in Hebrews. It is impossible to accept all these allusions & yet to regard them as mere metaphors.

IV.

~~The~~ Hebrews IX. 1-X. 22 is a passage of the utmost importance in which the value of the work of the Lord on earth as High Priest of his people is shown in the form of an elaborate comparison and contrast between the sacrifice presented by Christ

and the sin-offering of the Old Testament. The general thought contained in Hebrews IX. 1-14^{is} that, as ⁱⁿ the Levitical sanctuary the High Priest once a year passed through the veil into the most sacred place bearing the sin-offering as an atonement for the people, so Christ once for all passed through the veil of his flesh into heaven with his own blood as an atonement, but that, while the Levitical atonement only removed ceremonial defilement, the blood of Christ purifies the conscience from dead works & so enables men to serve the living God.

The whole argument has for its aim to glorify Christ by showing his preeminence & superiority even to Moses & the Mosaic dispensation in respect first of his priestly office, and secondly in respect of the sacrifice he offered. It is argued that if the blood of animals in the old dispensation had any efficacy at all then the blood of Christ must have a far higher & greater efficacy. Now the O.T. sacrifices were ordained that they might have a certain efficacy ~~that~~ to purify the nation from external & ceremonial defilement. How much more then should the blood of Christ be effectual to expiation.

The reasons suggested for its efficacy were (1) that it originated in the will & purpose of God, (2) the glory of the sacrifice, (3) that it was a voluntary ~~of the~~ sacrifice, (5) that it was a sacrifice to the uttermost, & (6) that it was without spot or blemish.

V.

The general thought in Hebrews IX. 15-28 is that, as the Old Covenant was inaugurated and the sanctuary & all it contained were sprinkled with the blood of sacrifices, so the New Covenant with its heavenly things themselves required to be inaugurated with better sacrifices than their patterns, & had been so with an offering which required only to be made once.

It is important to note the relation the author of the Epistle regards as subsisting between the sacrifices of the Old & the New Covenant. The latter are the pattern, the former the copies. In the O.T. dispensation there was no atonement without shedding of blood because it had been ordained that the final atonement for the sins of humanity was to be made by the blood of Christ.

VI.

In Hebrews X. 1-22 the points of contrast between the sacrifices under the law and the sacrifice of Christ are traced, the superiority of the latter being shown by its being (1) the reality and not the semblance, (2) effectual once for all, (3) not mere animal blood but the perfect obedience and blood of Him who had had a body prepared for him from of old in which to do God's will, & (4) that which for ever perfects those who believe.

The work of perfecting must be understood in an objective & not a merely subjective meaning, & corresponds to justification by faith in Paul's Epistles.

VII.

Hebrews XIII. 10-12 shows that the typical significance of the altar and of the bodies of the victims of the sin offering being burned without the camp was realised in Christ's sacrifice.

See Westcott's Commentary on the Hebrews

Lecture XL IV.

11/3/90.

History of the Doctrine of Atonement (continued from P. 237)
(VII.)

In the writings of Augustine the elements of divers theories of Atonement are to be found. The following points may be noted: (1) The prominence given to the restoration of fallen human nature by the Incarnation. (2) The prominence given to the representation of Christ's death as a sin-offering, in which Christ died to sin sacramentally that men might die to it actually. (3) The acceptance of the belief that it was by righteousness, not by power, that Satan was to be overcome, along with a belief that Christ's death was paid as a debt not to Satan but to the eternal law of holiness. (4) The absence in his writings, as in the Patristic writings generally, of the conception of a forensic imputation of guilt or righteousness, and of a merely vicarious substitution, not a substitution through real union and incorporation.

(VIII.)

The heresies of the Ancient Church, as for example the Gnostic, Ebionite, Arian, Apollonarian, and Nestorian heresies necessarily affected by implication the doctrine of the Atonement. (Continued on Page 244.)

I.

The atoning death of Christ being the central fact of Christianity at once receives light from and gives light to all other Christian truths.

The whole plan of God centres in & is illumined by the Atonement, and any false view of God gives rise to or results from a false view of the Atonement.

II.

The doctrine of the Atonement must necessarily be a most comprehensive and many-sided doctrine, inclusive of the truth in many individual and special theories, and ~~the~~^a doctrine demanding a protracted development of thought for its full apprehension.
 A complete apprehension of the Atonement must

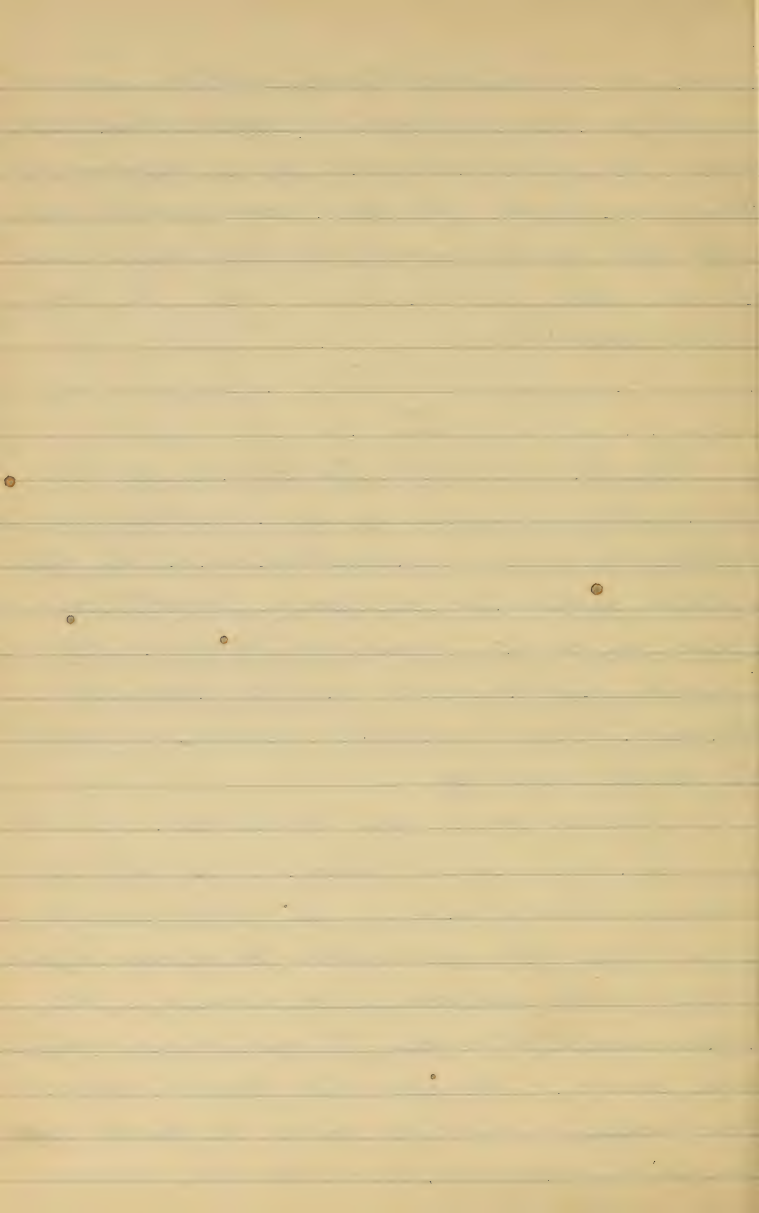
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approximate to a complete philosophy of the universe; and it is only by a long development of different phases of the doctrine that we have attained to such an apprehension of it as we now possess. All special views & special phases of the truth are only fragments of the truth which must be assimilated to & harmonized with the doctrine of the Catholic Church.

III.

The opinion that the Atonement is a mystery which must be believed without being understood is to be rejected, while its necessary mysteriousness in part must be always recognised, and it must not be assumed to have been revealed merely or mainly to dispel mystery.

Such an opinion shows not the reality & humility of faith but the absence & deadness of real faith. The Atonement is not a mystery but a revelation & as such it must be viewed & treated. Its efficacy depends largely on the recognition of its meaning & the apprehension of its purpose. It must always be remembered however on both sides that Christ died not to solve problems but to save sinners. The theoretical aspect can only be understood in the light of the practical & vice versa.



IV.

All theories which reduce the efficacy of Christ's death to its being an attestation of truth & an example of virtue must be rejected as erroneous and inadequate.

They are erroneous, not because they do not contain a real truth, but because that truth is so utterly inadequate. If this was the only purpose of Christ's sufferings, they would not have received the place they do in the account of his life, and they would be utterly inadequate either to explain the severity of these sufferings or the statements regarding them.

V.

All theories which represent the death of Christ as simply a necessary sequel to the incarnation, or a necessary transition to the resurrection and ascension, are to be rejected as erroneous and inadequate.

This also is erroneous because inadequate. It affords no explanation of Christ's death being a violent death at all & of his being the appointed & accepted substitute for sinners.

VI.

All theories of the death of Christ which represent it as a manifestation of the Divine character or Divine love, without assigning to the manifestation some other end than the manifestation itself, are to be regarded as erroneous owing to inadequacy, although containing important truth.

Great service has been done by such theories in the emphasis they lay on the self-manifestation of love. But when this manifestation is its own end & opposed to expiation, it becomes incredible & contradictory. A sacrifice has no moral value which is made simply for the purpose of manifesting itself. Christ's sacrifice could not have been made ~~for~~ the sake of ^{mere} display, but ^{was} the highest & noblest sacrifice for the highest of ends.

Lecture XLV.

12/3/90.

History of the Doctrine of Atonement. (Cont'd from P. 244.)
(IX.)

Mediaeval theologians theorised on the Atonement with almost unlimited freedom, as the Church had not until the Reformation any authoritative

dogmatic theory on the subject.

(X.)

The theory set forth by Anselm in his "Cur Deus Homo" exercised most influence. Its chief features are: (1) the rejection of the hypothesis of a ransom being due to Satan; (2) the conception of justice as being what the Divine honour demands; (3) the conception of sin as robbery of what is due to God, and so a violation of the Divine honour; (4) the assertion of the necessity of the punishment of sin if an adequate satisfaction to the Divine honour cannot be found, and of the necessity of a satisfaction being made, if it can be found, in order that God's purpose in the creation of the universe may not be frustrated; (5) the conception of the satisfaction as what, to be adequate, must more than compensate for the wrong done, as what must be made by humanity since humanity sinned, yet cannot be made by mere humanity and therefore must be made by Divine humanity, the God-man whose person and work are of infinite value; (6) the view that,

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while the satisfaction rendered by Christ implied perfect obedience throughout life, it consisted essentially of suffering and death, which Christ as sinless was under no obligation to endure, while they had an infinite value derived from the dignity of his personality; (4) the view that the reward which Christ merited for his sacrifice was, owing to his needing nothing, transferred to believers in the form of the forgiveness of sins.

The weakness of the system of Anselm consisted in the view of the demand of justice as merely Divine honour, & so a merely personal consideration on the part of God, which degrades the conception of God.

(XI.)

Abelard, while acknowledging the death of Christ to have been required by Divine justice as an expiation, represented the Atonement as consisting essentially in the awakening of love to God in man, through the manifestation of the love of God to man in the incarnation, suffering, and death of Christ.

(XII.)

Aquinas accepted the view that Christ's death was to be regarded as a satisfaction to Divine justice, and held it to have been only fitting and appropriate, not absolutely necessary. He explained its efficacy chiefly by the mystical union between Christ and believers, the Head and the members of the same body.

(XIII.)

Duns Scotus, regarding God as Absolute Freewill, denied all necessity to the Atonement; and held its efficacy to be derived merely from its acceptance. It was not an actual payment of debt, nor had an intrinsic fitness to satisfy for sin; but is held by God as if it were a satisfaction for sin in so far as he is pleased on account of it to pardon sin.

(XIV.)

The Lutheran and Reformed theologians accepted Anselm's doctrine of

the Atonement with these three modifications or additions: (1) They included Christ's obedience in life, as well as his voluntary death, in the redemptive price or satisfaction. (2) They represented Christ more distinctly as a substitute, and taught more directly the imputation of men's sins to him and of his righteousness and merits to men. (3) They inferred from the doctrine the erroneousness of trust in the merits of saints, penances, indulgences, etc.

(XV.)

The Socinians ~~reformed~~ rejected the doctrine of active and passive satisfaction, denied objective efficacy to the sufferings and death of Christ, yet held that they were necessary on the following grounds: (1) as an example for Christians; (2) that Christ might be so much better fitted to help men in their sufferings; (3) as a pledge of the Divine forgiveness of sins announced through him, and as a seal of the covenant concluded with God;

(4) as the intermediate step for the resurrection, through which he assured men of their eternal salvation, and for his glorification, by which he attained the power of bestowing it.

(XVI.)

Grotius, in his life defence of the Catholic faith concerning the satisfaction of Christ, set forth a theory of the Atonement which may be thus summarised:

(1) Sin is threatened by God with punishment, not from any essential necessity of justice, but on account of human welfare, the supreme end. (2) God in relation to sin is to be regarded as a moral governor whose end is the good of his government. (3) As such a governor he cannot allow sin to pass unpunished without an exhibition of his displeasure at it and of his determination to punish it sufficiently to deter from committing it. (4) The sufferings and death of Christ were such an exhibition and so have procured for sinners forgiveness of sin and ex-

emption from punishment.

(XVII.)

Arminian Theologians maintained against Socinians that the death of Christ was a sacrifice for sin, a ransom, and propitiation, but held that its efficacy as such was derived from the estimation and acceptance of the Father, and that the generally accepted views of substitution and imputation were exaggerations.

They especially opposed the doctrine of a limited atonement, maintaining that it was sufficient & intended for the redemption of all, although its inherent sufficiency does not necessarily imply its actual efficiency.

(End of the History.)

Lecture XLVI.

18/3/90.

I.

The view that Christ atoned for sin by identifying himself with sinners through the combined power of his sympathy with them and of his hatred of their sins,

thus offering to God an adequate expiatory confession of sin, is not adequate, and is not to be opposed to the Catholic Doctrine of the Atonement.

This view was advocated by Dr. John Macleod Campbell. He held that Christ entered fully into God's feeling regarding sin and into full sympathy with the sinner, and that this was accepted by God as an adequate expiation. There was no necessity in Christ's suffering as expiation except for the perfecting of himself as the sympathiser with men. Now these views contain very precious elements, & are not to be rejected or opposed to the Catholic Doctrine, but to be accepted as supplementary & additional to that doctrine. In itself however it is utterly inadequate as a complete representation of the Atonement, and the idea that it suggests of Christ's feeling remorse for sin is opposed alike to our account of his life & to Christian belief.

II.

The theory that the sacrifice of Christ was merely an exhibition of the displeasure of God as a wise and just ruler against sin, a salutary provision or expedient to meet the exigencies of his moral government, is obviously erroneous when regarded as the whole truth and opposed to the Catholic Doctrine of

the Atonement.

This is the so-called governmental or rectoral theory of the Atonement, & was first started by Grotius. It has been adopted and advocated by a number of American theologians. The idea which forms its central point is a repulsive idea & an idea unworthy of the nature of God. And further there is no real distinction between rectoral and absolute justice.

III.

The Catholic Doctrine of the Atonement must set forth the death of Christ as an expiatory sacrifice and satisfaction to the Divine justice, through which remission of sins is obtained, as effectual liberation from the power of sin, and reconciliation; but ought not to be exhibited in any forensic form, implying the substitution of Christ to be of the nature of a legal fiction.

Some theories have been put forth in which the idea of substitution is made so prominent as to have shocked the feelings of thinking men, but it will be found on enquiry that such extreme views have no foundation in Scripture. It is no part of the Catholic doctrine of atonement that the Christian has no consequences for sin to

(So with the Unitarian view.)

bear but only that the ultimate consequences are removed by Christ. There are two tendencies in this connection which are apt to mislead (1) the emphasis put on Christ's sufferings being the exact equivalent for sin & (2) the importance attached to the amount of them.

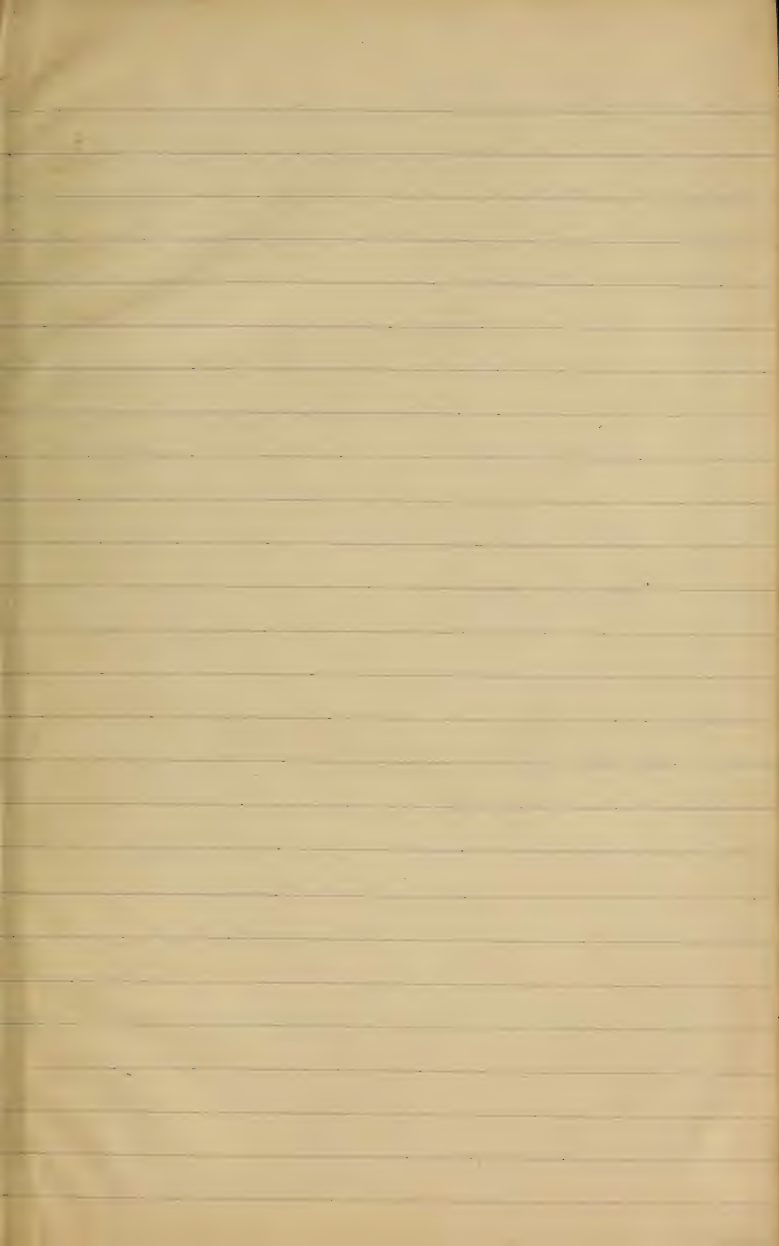
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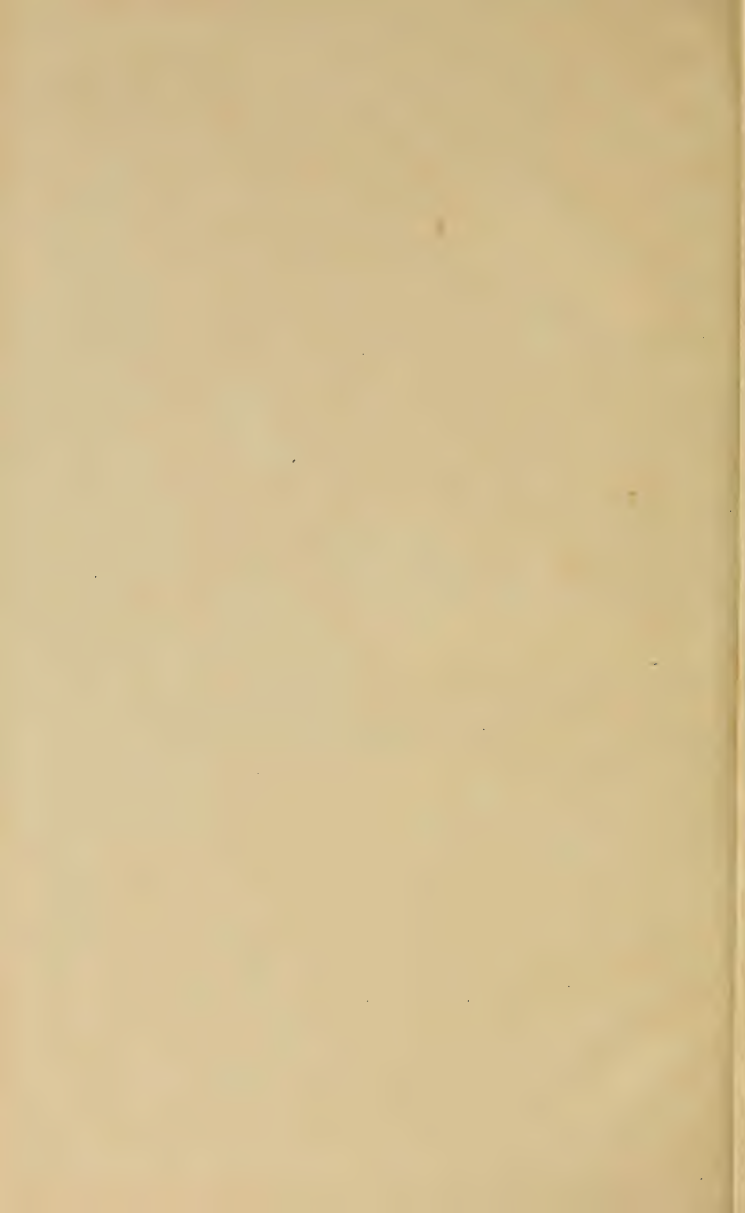
It is necessary to recognise fully the truths contained in all the partial theories of the Atonement.

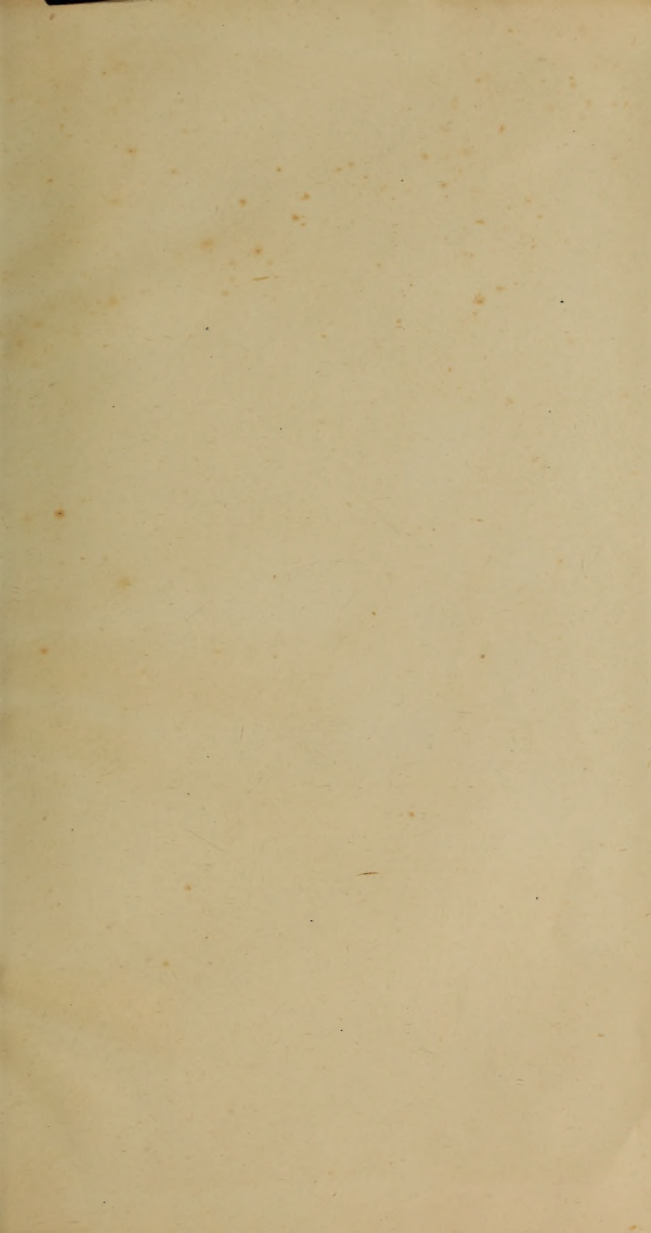
It is only thus that we can hope to arrive at anything like a comprehensive view, & no theory does justice to the truth which ignores any aspect of the truth. Thus for instance the view that the Atonement is a mystery to be accepted as matter of faith but which cannot be understood at all by the reason. At the same time we cannot hope fully to construe the whole theory of the Atonement. What is infinitely deep cannot be perfectly transparent; and any such view ^(S.S.) as mere satisfaction to God cannot be the whole truth just because it is so definite. Again, take the view that Christ died in attestation of the truth he came to teach. It is not necessary to point out how inadequate this view is, but we must acknowledge the large amount of truth contained in it. The truth is the new revelation of God's character. Another one-sided view which yet contains a great & noble truth is the view that Christ suffered and died as a perfect example to his followers. Again the view that the death of Christ above

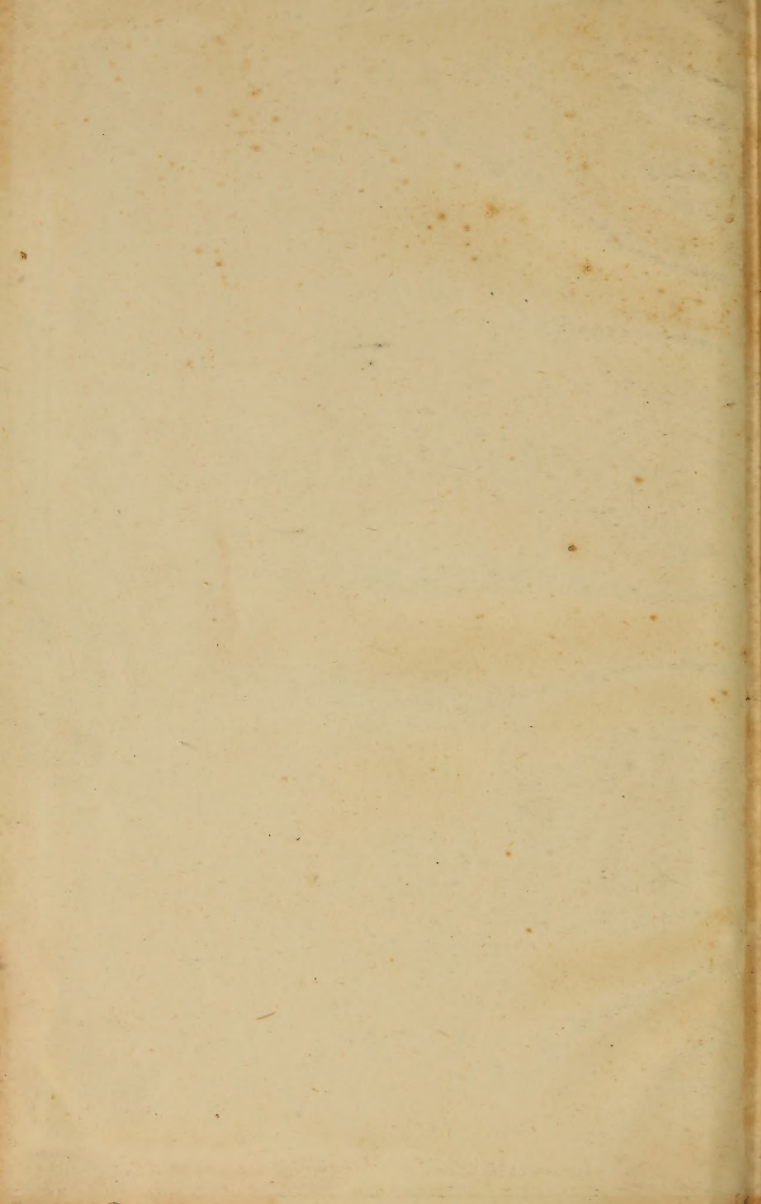
all demands and is above all to be regarded as a manifestation of the love of God takes us more than any other view into the very heart of and deepest meaning of the Atonement, yet ^{it must} manifest that love as coexistent ^{with} and inseparable from the Divine justice. The view again that Christ's passion and death is mainly effectual in producing a certain moral impression on the minds of men does service in emphasising the subjective side of the Atonement, but no theory is adequate which is ^{not} at once objective & subjective. The theory that the death of Christ was merely the means of preserving the order & harmony of the universe under God's government is certainly superficial and inadequate in itself, and yet it contains truth which the ordinary doctrine often overlooks. Again, we must not omit to take into our view of the Atonement the ideas that are often regarded as realistic and mystical, but that really manifests Christ more than any other as the representative and perfection of humanity. What is needed is not that the idea of substitution should be wholly eliminated but that it be regarded as an actual fact and not as a juridical fiction. Another view is that which omits from its conception of the Atonement the true spiritual and real elements while emphasizing the external and the symbolic. These latter cannot be ignored, yet such a view is utterly one-sided. Even those theories which give most place for an objective view of the Atonement & of the character & attitude of God revealed in it may themselves be one-sided and defective. It is thus only when we take into account

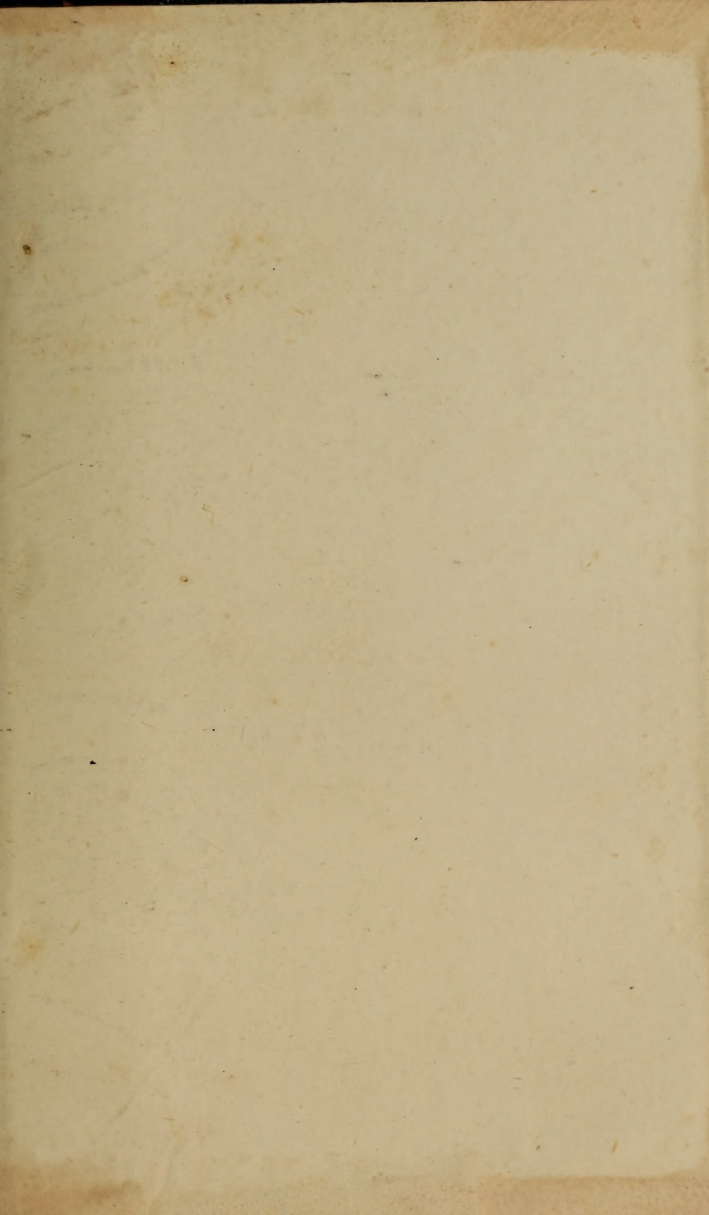
all the theories which have been formulated regarding the Movement and eliminate from them the truth contained in each that we can hope to arrive at anything like an adequate conception of the whole truth or at least grasp in a partial manner that which in its full measure must be infinite.











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